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THE WONDERS OF LIFE

IDA LYON

1. New Thought

THE WONDERS OF LIFE.

The Wonders of Life

BY

IDA LYON

R. F. FENNO & COMPANY
18 East Seventeenth Street NEW YORK

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The Wonders of Life.

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DEDICATION.

This book is dedicated to my dear friend, Mrs. Thomas Rowland, through whose sympathy and kindness I have been encouraged to make these explorations in the wonderland of thought.

THE AUTHOR.

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THE WONDERS OF LIFE.

CHAPTER I.

THE JOY OF LIVING.

LIFE should be to us nothing less than a joy. Not a feverish, frothy imitation; but the real, sparkling, soul-stirring joy, that sinks down to the depths of our being and carries us beyond the narrow limitations of our outward lives, into the immensity and grandeur of that universal life, with which our own is in close and inseparable contact.

I think there can be no one, however miserably situated, who has not, at some time, felt the force of this feeling of joy in merely living; but, instead of being held as long as possible, and recalled again and again, it is too often a fleeting manifestation of a gift which it was meant that man should treasure in his heart, a power with which to lift himself above adverse conditions into more congenial environments.

It is supplanted by the habitual feelings associated with our various experiences; and these are, too often, feelings of want, bitterness, and soul-hunger.

I do not mean that we should live in a "fool's paradise" of absurdly ecstatic and abnormal emotions, or that we should hold constantly to one feeling—that would not be possible or even desirable; but I do mean that the feeling which dominates within us should be one of joy and thankfulness for the privilege of possessing this wonderful conscious existence.

But there are those whose consciousness is such as to make unconsciousness preferable. How can they rejoice in the possession of such consciousness—cold, hungry, unloved, untaught, and apparently caught in a net of adverse circumstances from which it is impossible to extricate themselves?

Now, every normal human being has within himself certain powers which enable him to rise out of any condition into any condition. He may not know how to use them, but he has them. There are many instances in which this has been illustrated and where seemingly impossible changes have taken place to lift the unfortunate

out of their unhappy conditions into those which were all their imaginations could have pictured. This has been attributed to chance or luck in many cases; but even what seems to "just happen" is, in fact, the result of some action of forces according to fixed laws, whether that action is understood or not. It is our ignorance of the marvellous mechanism of our bodies and the action of the forces which we represent and control, that chains us to unhappy conditions.

The power of feeling has never been recognized in its true character or given its true place in our lives. Tortures have been inflicted upon us; fear has been held over us through all the ages; and the gospel of suffering now to ensure happiness after death, has been preached, until the natural feeling of joy in life has been stifled and beaten down.

But Feeling is a power which is just beginning to be understood; and we are learning, at last, that there is nothing good or beneficial in misery; that it is, on the contrary, a sin to be miserable and a virtue to be happy, instead of the reverse.

This great power which we represent, is threefold, and Will, Intellect, and Feeling must each

be given a voice in controlling our affairs. It is useless to *will* that our conditions shall be what we desire, unless we *think* and *feel* that it is so. When we have trained ourselves to do this, we shall experience the Joy of Living.

If our thoughts and feelings are rebellious, if we look upon life as a burden and our bodies as troublesome encumbrances, enslaving us to furnish them their necessary requirements, the will only exhausts the nervous system in the vain endeavor to do alone what thought and feeling should be assisting to do, nistead of opposing.

I remember once observing two brakemen on a passenger train. The difference in the way in which they went about their duties was very noticeable. One was alert, active, and his face beamed with the joy of living; the other did what he had to do grudgingly, churlishly, and with evident unwillingness. Now, if he was dissatisfied with his work and wished for some more congenial occupation, he was not taking the right way to get it. Until we can do what we have to do, well and cheerfully, we don't deserve anything better, and wouldn't be satisfied with it if we had it.

We must rise above undesirable conditions

inwardly before we can do so outwardly. We must so train our thoughts and feelings that they will not tolerate a consciousness of any but happy conditions; we must cut the acquaintance of despondency, irritation, and dissatisfaction, and welcome, with all the power of mind and feeling, the joy of living, before we can attract to ourselves happy conditions.

We must get in touch with our marvellously strong inner forces to such an extent that all petty annoyances and uncongenial surroundings become of no importance, except to furnish us with an opportunity to try our powers.

When we have secured this control of our inner forces, we may look for things to happen in our outward lives; but this habitual mental attitude is the first step in managing external conditions. We cannot expect to be strong on the outside until we are strong on the inside; and we cannot be strong on the inside while we permit spite, jealousy, unkindness, or trouble to mar the joy of living which is our right, and which once firmly rooted in our hearts is a power which nothing can overcome.

Since writing upon this subject, I have "chanced" upon a quotation from Charles Wag-

ner, which embraces a truth so well expressed, that I repeat it:—

"Joy is a sacred flame which *must be fed* and which throws a splendid radiance over life."

This flame is in all our hearts. If it burns low, we must fan it into a brighter and ever brighter glow until it leaves no dark and fearsome corners where phantom faces peer at us, and lurking dangers threaten.

If we would have our lives illumined by this "splendid radiance," we must make ourselves impregnable to the influence of the ill-natured attitude of people with whom we are associated, so that the petty jealousies and unkindnesses with which we meet, shall make no impression upon us; and as for harboring such feelings in our own hearts, that is entirely out of the question if we are to life ourselves into happy conditions and congenial surroundings.

To expect to grow in happiness and prosperity through antagonizing and feeling spiteful and jealous toward those who are happy and successful, is the sheerest folly. It is an evidence of weakness which we must overcome before we can look for desired results.

We must not put off being happy until things shall be as we desire them to be. We must begin right now and be happy, and keep on being happy in spite of everything; while doing all that we know how to do to bring about desired conditions.

We do not have to wait long before we notice changes for the better, when we earnestly set about feeding the flame of joy in our hearts.

Of the people we know who are miserable and dissatisfied, a very large majority are making all their trouble through allowing their thoughts and feelings to dwell upon and magnify their perplexities.

It is not what the people about us do, or say, or think, that makes or mars our happiness; it is what we are in our inner lives.

When we have formed a habit of thinking and feeling that everything is working together for good, so that we hold that state of consciousness without effort, as in all things where habit is in control, the flame of joy will burn so brightly in our hearts that nothing can dim the "splendid radiance" which it throws over our lives.

We must not permit a single hard or bitter thought to remain with us. If we cannot rise

ourselves above unkind feelings, we have not yet the power we need to go on to greater things. We must begin at the beginning—and the beginning is the right mental attitude. All the annoying things others may do and say must roll from our consciousness as water from a good roof; not one drop must penetrate to mar the harmony of our inner lives. Remember this: It is not the best general who does the most fighting.

When our attention is fixed upon happy conditions, petty annoyances and overwhelming griefs are alike powerless to drag us down into the mire of despondency. It is a mistake to suppose that the road to happiness is a rough and thorny way, as we have been taught to believe. There is a villainous old hymn which I hope I may be pardoned for repeating:

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas."

That the road to happiness lies through battle-fields and seas of blood is an idea which should be discarded along with other mistaken

notions of our savage ancestors and their descendants who went forth with hymns upon their lips, and scythes in their hands, to slay one another.

We mould our lives as we mould our thoughts; and Nature's seeming injustice to us is our own ignorance of her laws. We get—not so much what we deserve, as what we claim, of that which Nature holds in store for us; and the secret of happiness lies in knowing how to claim that which is our own.

CHAPTER II.

THE MEANING OF LIFE.

LIFE holds for each some different meaning. Out of its great storehouse of treasures, each endeavors to secure that which, for him, means happiness. Many early give up the struggle to acquire more than they find necessary to a mere existence, and never penetrate far into the mysterious labyrinths of this wonderful storehouse.

Others waste their energies in accumulating a variety of tawdry trappings which in no way represent happiness, but whose dizzily glittering obtrusiveness blinds them to the less glaring things of real worth.

Some have access to secret chambers where power and riches wait for him who holds the key. Some are borne down and perish miserably, in the senseless struggle to secure some coveted object that is not worth the effort. Others die in the attempt to gain something of inestimable value; but their efforts attract the

attention of others to that which they are striving for, and, where they failed, their followers succeed. These men have not labored in vain; for though they did not live to drag from their hiding-places the treasures which they sought, they knew of their existence and gave them to the world.

So often we are laying up treasures, not for ourselves, but for those who come after us. If it were only self we labored for, in the fragment of eternity which our lives represent, there would be little incentive to effort. We most fully live when we are most fully conscious that we are an ever-changing expression of universal power—that we are necessary factors in this great universe and can no more separate ourselves from it than the figure two can cease to become a factor of any even number.

In working for the posterity, we are working for ourselves. In bringing forth hidden treasures to beautify and enrich the world, we are making it a happier dwelling-place for man, and we, as an indestructible element in nature, shall "reap as we have sown," and share with posterity the fruits of our efforts; for all are linked together by bonds which, though invisi-

ble, are strong as they are mysterious, and enduring as eternity.

Oh, the wonders of life's storehouse! What myriads of passages unexplored! What towers where mysterious doors remain unopened! What dungeons imprisoning terrible secrets that were better never unearthed! What steep and forbidding stairways which the faint-hearted never climb, but which repay the patient toiler who, by slow degrees, ascends them, by leading him to chambers filled with rarest treasures.

In very truth,

"Not half of the joys that await them,
To mortals has ever been told."

It is a grand privilege to share in life's rich possessions; to receive the invitation, "Knock, and it shall be opened unto you." "Seek and ye shall find."

Why, then, with all this wealth at our command, are we so ill-supplied with the mental and material possessions which it is our right and prvilege to claim? The answer is easily given. We do not know how to use the powers in our possession, or, knowing, do not apply the knowledge. The world is awakening to the

reality of these hidden powers, but it is yet rubbing its eyes and wondering if it is not a dream after all.

We are slowly realizing that the material world is a visible expression of the mental world in which we really live and in which our greatest powers of achievement lie.

We cannot attract happiness by going about with downcast looks and aching hearts, hugging our griefs and dwelling upon them from a mistaken sense of duty.

On the contrary, if we look fate squarely and fearlessly in the face and laugh at the frowning look she bends upon us, we shall have her laughing back at us; for a happy person radiates happiness which returns with interest. do not forget that happiness will go a long way out of its road to steer clear of a dismal countenance. So, if we would be happy, we must simply feel happy, no matter how dismal the outlook. If we can say with calm assurance, "It is well with my soul," and hold persistently to that feeling, troubles will vanish before it as before an incantation.

It is folly to think that the happiness of our lives has passed, and to linger regretfully in

the flowery byways of the past. If we look forward with hopeful hearts, we shall find, as as progress, undreamed of joys and marvellous manifestations of a power which ever leads the willing follower into paths where new delights await him. One should never grow too old, or too unfortunate, to have friends to love, and to keep in touch with the world in which we live.

While our consciousness is expanding into a wider comprehension of the hidden powers of the universe, we are not getting away from materialism. We are taking materialism with us into this realm of subtle power; for there is nothing more mysterious than the material part of the universe—itself a manifestation of active energy of inconceivable power. Our soul powers are not more mysterious and awe-inspiring than are our bodies, those marvellous instruments upon which external forces are constantly acting, "As when on harp Æolian, Zephyr plays."

Life offers us grand opportunities in giving us these wonderful mental and physical powers, though most of us are in the position of the boy why drew the elephant in the lottery, and didn't know what to do with it. But, as we learned

to walk by walking, in spite of bumps and tumbles, so we learn to live by living, and are, by slow degrees, mastering the art of using the powers in our possession; and there is no more fascinating art, or one more worthy of cultivation.

"The proper study of mankind is man." But when man begins to study himself, lo! he finds that he must reach out far beyond that which he had considered himself; that he is not merely a soul and body bound together for a time, but, I beg to repeat, an ever-changing expression of universal power.

I regret that I do not know the author of the following beautiful poem, which expresses so much real human feeling that it deserves to be handed on:—

"Life stood at the helm of his brave little barque,
And watched the sun come up.
The world about him flashed into light,
And joy filled up his cup.
From the hills around, rolled down the sound
Of a million golden notes;
The fairy-like trills of tinkling rills,
And songs from the wild bird's throats.

The whole world throbbed with a pulsing joy,
And his eyes shone bright with bliss,
As the golden sun bent its warm beam down
And touched his brow with a kiss.

Life knelt at the stern of his drifting barque,
And watched the sun sink low.
The shadows of night pressed close around
And filled up his cup with woe.
From the forest dark, came the wild wolf's bark,
And the cry of the mourning dove.
O'er the sedges, dank, on the river's bank,
A buzzard flew above.
His spirit was sad with deep regret,
And the darkness seemed more drear,
Because, for a time, in his dome of blue,
The sun had shone so clear.

Life lifted his eyes to the sky above,
Where the stars came one by one;
And, into his cup of sacred tears,
Shone memories of the sun.
Their new, calm light, in the darkness of night,
Changed woe to the sweetest pain;
And he knew at last, from the light of the past,
New light was born again.

Though departing day, and the sinking sun,
To grief may open the bars,
In the soul's deep blue of the darkest night,
May glimmer beautiful stars."

CHAPTER III.

THE POWER OF LOVE.

Love is a long-suffering and much abused word. It means much or little, according to the understanding of the individual. To the Christian, it signifies the love of God for a sin-blighted world, which induced him to sacrifice His only Son that the burden of sin might be lifted from it.

To many it means a universal power ever ready to lift a sin-weary and sin-cursed people into the heaven of purity and happiness, which is all about them if they choose to attract it to themselves.

To the doting parent, it implies unselfish devotion to an adored child; to the loving child it means a clinging fondness for one to whom it may look for protection and adoration; to the brother, the friend, the neighbor, it has still a different meaning; while, to the lover, it may

signify anything from a sentimental fancy to the "Grand Passion."

Love is an "old story ever new." The birds have caroled it, the winds have whispered it, and poets have sung of it in varied cadence, since the dawn of life.

One sighs,

"What is love, but repining?"

Another wails,

"The falcon has the eyes of the dove. Ah, Love!
Perjured, false, treacherous Love! Enemy
Of all that mankind man not rue! Most untrue
To him who keeps most faith with thee!" etc.

While still others sing, in a blither strain,

"Beauty lies
In many eyes;
But *love* in yours, my Nora Creina!"

and

"Oh, 'tis love, 'tis love, 'tis love,
That makes the world go round!"

All of which appeals to each reader according to his experience and understanding; while some would throw the book aside and wonder

what these poor poets are raving about anyhow.

Speaking of poets, the unknown author of the "Song of Solomon," that love poem which somehow got mixed up with the Bible, exceeded modern poets in power of expression, and disclosed a knowledge of love in its fullest meaning, when he said,

"For love is strong as death."
"Great waters cannot quench love,
And rivers cannot overwhelm it."

And agan:

"If a man would offer all his substance for love,
He would only reap confusion."

All of which is as true of genuine love to-day as it was when it was written three thousand years ago, and will be three thousand years hence; for truth is truth throughout eternity.

The most delightful thing about love is that money cannot buy it. It must be given freely or not at all. And the poorest beggar to whom it has been *given* to know the strength of this wonderful power, would not exchange it for all the wealth of the world.

"For love is strong as death."

But love's power is all for happiness, and life, and light.

Selfishness has no part in love; for self is absorbed in the object of adoration. That one would die for a loved one, is by no means a meaningless or an extravagant assertion. Many have sacrificed their lives to save those who were strangers to them, while to one who truly loves, it would be impossible to resist the impulse to place life itself between a loved one and any danger threatening.

Love counts no sacrifice too great which serves to perfect the happiness of the adored object. Even jealousy, that "green-eyed monster," is held in abeyance by the power of true, unselfish love.

"For love is strong as death."

It is the vilest slander to attribute to love the atrocities for which it is too often held responsible. The man who goes about brandishing a revolver in the name of love, is a rank imposter. He may have a "brain storm," or be a victim of "dementia Americana," or even go so far as to indulge in "mental excitation"; but to say "He loved her so," is supreme absurdity.

He loved no one, not even himself, and was actuated by nothing but unreasoning hatred and selfishness.

Love never counselled violence or dishonor. To do so, would be to invite its own destruction; for love cannot live in such an atmosphere.

Hatred and jealousy are the sworn foes of love, and are ever seeking to tear down what love builds up. Their power is all for evil, while love's power is all for good. It is a phase of that soul-power, feeling, a life giving force which acts upon the blood to purify and strengthen it as happy and wholesome thought acts upon the grey nerve-matter of the brain.

Love is the best of medicines, while thoughts and feelings of hatred and anger as certainly affect the bodily conditions adversely.

There is no more pitiful object than a loveless human being. Animals manifest this soul-power in a remarkable degree, and the dog that licks the hand of the master who beats and abuses him, is happier and nobler than that master. While man cannot, like the dog, love that which is not lovable, he can always find something worthy of his love, and can refrain

from feelings of hatred towards that which repels him.

Love can restore the color to a faded cheek, brightness to a dull eye, elasticity to a weary step, and happiness to a sorrowing heart. It can control the destiny of nations, overcome hatred and anger, spite and malice; throw a halo around the meanest conditions of existence, and create a heaven amidst the dross of earth.

Since love can do all this—and more—who shall say that it is not, as Drummond has called it, "The greatest thing in the world"?

CHAPTER IV.

A HAPPY CONSCIOUSNESS.

SOMEONE has said that without life the universe would be wasted; but without consciousness, life itself would be wasted.

A happy consciousness is the crowning triumph of nature's achievements. A happy consciousness! It is the underlying purpose of all the wonders of all the ages. That dismal old saying, "Man was made to mourn," is being relegated to the rubbish-heap, along with other rhetorical junk that is unsuited to modern ethical furnishings. Man was *not* made to mourn; he was made to look hopefully into the future, instead of brooding wretchedly over the past. It is absurd to say there is no hope. There is always hope—"while there is life."

The fact that "Hope springs eternal in the human breast" is an evidence that hope is not without foundation. Surely, nature would not have implanted this sweet hope within us, if

there were not good and sufficient reasons for hoping; or given man a soul-absorbing desire without the means of satisfying it. But he must, himself, find the means; he must search out the truth for himself, and, if he sets about it earnestly, he will find help, for God cannot help man unless he will make an effort to help himself.

When he begins to help himself by doing what he can in his weak way, he will find help as he progresses—help that will come in unexpected ways, and as he needs it.

Disasters must, necessarily, overtake us. There are storms in the psychical as well as in the physical life; but there is purpose in the intensity of feeling which such mental disturbances awaken. They serve to prepare the soul for the happiness which is to follow. "The darkest hour is just before the dawn."

Consciousness cannot be one unbroken condition of happiness, for consciousness depends for its very existence upon change. Thomas Moore gracefully expressed this truth in saying:

"We've had some happy hours together,
But joy must often change its wing;

And spring would be but gloomy weather
If we had nothing else but spring."

Consciousness has been appropriately called the window of mind, through which it looks out upon, and communes with, kindred mind, and perceives the works of its hand. Consciousness, like will, thought, and feeling, is an instrument of Mind, which we can describe only as that which we are conscious of *being,* and which we recognize in connection with everything in nature.

Consciousness is the sum of the soul-powers. To be conscious is to know; but we cannot know without feeling, and we cannot feel without knowing. Our knowledge may be limited, but we, at least, know that we feel; while to feel and know, is to will. An infant knows that it feels, and its lusty cries testify to the fact that will demands that those feelings shall be agreeable.

We feel, we know, we will. To just that extent we are conscious, and this consciousness of knowing, feeling, and willing, is the result of rates of motion excited in the cells of the brain. These rates may be carried to the brain cells by certain (afferent) nerves. The rates

communicated by the optic nerve result in the consciousness of that which we call light. The auditory nerve imparts a different rate of motion, which results in the recognition of that external phenomenon which we call sound. We say, "I hear," to express this state of consciousness. Sensations differ according to the difference in the rates of motion imparted to the brain cells by the afferent nerves, and which are called afferent stimuli.

But these rates are not all results of stimuli from outside the body, as in the case of light and sound. There are, within the body, nerve centers which send impulses to the brain cells, differing from those sensory impulses excited by ether and air waves.

We are thus conscious of forces at work, not only outside the body, but within it, as well. It is this fact, that our nerve centers are centers of force, that has caused so much mystery concerning our hidden powers, occult forces, etc. The inner forces of which so much is now being said, are not more mysterious or "occult" than are the external forces which surround us.

Mind has, in the course of ages, been able to evolve an organism which commands a high de-

gree of consciousness, since it affords, through the different arrangement of matter, different rates of motion, and the means by which the forms of energy resulting from these rates can be converted into other forms of energy.

Before the higher brain centers were added to the vertebrates, the spinal nerve centers afforded only a low degree of consciousness, not extending beyond mere recognition of existence and immediate environment.

It seems scarcely credible that anyone could seriously assert that if we were not conscious, there would be nothing to be conscious of—that everything exists only as a state of consciousness; yet this has been gravely asserted. Forces would still be at work in nature, if there were no consciousness which is but the result of the rates of motion which such forces excite in the brain cells, rates which they can receive only through the action of the nerves and blood, for the brain itself "may be cut, burned, or electrified, without producing pain."

The action of the blood in the brain is necessary to consciousness; its sudden withdrawal causes a swoon and temporarily suspends consciousness.

The personality is that degree of consciousness which the bodily organism commands. Thoughts come and go. They may never come again in precisely the same way, or indeed at all; but each has left an indelible trace of its presence upon the grey nerve-matter of the brain. We cannot long sustain a single state of consciousness. If the will permits the continued recurrence of one thought or current of thoughts, the brain becomes "unbalanced." A change has been effected in the brain, which, in turn, produces a change in the personality. Thought is always causing changes in the brain, and, hence, in the personality. We are therefore the builders of our own characters. We *must* think. The will cannot stop the action of this force we call thought, but it can direct it and use it as a means of developing desired conditions.

The statement that we are never fully conscious is suggestive and worthy of contemplation. We feel—we know—we will. To just that extent we are conscious. But have we used these powers to the limit of their possibilities?

No two personalities are alike, for the reason that no two individuals can have exactly the

same thoughts, feelings, and will, and hence cannot be conscious in precisely the same degree. And no one person remains in the same state or degree of consciousness for long. We cannot live without growing in knowledge—the knowledge gained by experience. There is an old saying, "Live and learn," which is tersely expressive.

But the knowledge which the wisest man possesses is trivial in comparison with that which he does not and never can possess. We know little of the thoughts and feelings of those about us, and are often groping in the dark, treading unconsciously upon the tenderest feelings of those whom we love.

That the will is not used to the full extent of its power needs scarcely to be mentioned; and feelings is seldom recognized in its ture character as an actual force which must be reckoned with as such.

We plod along in the same dull way, for years and years, imagining that we live, and might continue to do so for a whole lifetime, did not some seemingly chance combination of circumstances awaken the consciousness to an awareness of feelings which no former experi-

ence had ever even remotely suggested; emotions which enable us more fully to comprehend the meaning of the poet who said,

"There are depths of love that we cannot know,
Till we cross the narrow sea.
There are heights of joy that we may not reach,
Till we rest in peace with Thee."

Psychologists are convinced of the reality of a conscious existence apart from the waking consciousness, and yet intimately connected with it. It is called the subconscious mind, and the term is not inappropriate, for, while it is a superior consciousness, it is subservient to the will of the waking consciousness, and a mighty instrument in the achievement of its purposes. In many respects, this mysterious "subconscious mentality" bears a strong family resemblance to Habit, as a careful examination of this important subject will show. The action of the reflex nerve centers, under the direction of the higher brain centers, is such, that, in this physiologival process, under the great principle of Habit, lies much of the mystery of the "subconscious."

While we sleep, this consciousness is active

in carrying out the suggestions given to it by our waking thoughts. It behooves us, therefore, to be careful with what prayerful thoughts we fall asleep. If our thoughts and feelings are those of love, and happiness, and hope, the subconscious mind employes its mystic power in supplying the means of surrounding ourselves with those conditions. We have, then, but to use whatever means is at hand to secure those possessions which we desire. If our first efforts are unsuccessful, we must try again. Our failures are often stepping-stones to success.

We must not despair if the happiness we seek does not come through precisely the means we anticipated. We must leave fate to attend to the manner of its accomplishment, and do what we can—do the duty that lies nearest, however trivial or inconsequential it may seem; and be assured that fate is abundantly able to perform her part of the task.

Again, if we fall asleep with thoughts and feelings of pride, and coldness and aloofness, the subconscious mind gets busy erecting barriers between us and our fellow beings. Richard Mansfield confessed to a friend in the seclusion of his private car, that, in spite of his

brilliant career, he was the loneliest man in the world. The habitual mental attitude of aloofness and superiority, which he maintained, (whatever disappointment or trouble may have been responsible for it) made it impossible for him to escape the loneliness of an isolated position. No success is worth having that does not bring with it love and happiness.

But to go to sleep with the mind filled with thoughts of care and anxiety, thoughts of pain and suffering, of want and wretchedness, is to set powerful forces at work to perpetuate and increase the misery which we deplore, and from which there will be no relief until outraged feeling rebels, and occasions a psychical storm which clears the atmosphere and brings relief —it may be through humiliation and suffering—but *relief*.

The sin of brooding over past suffering or trouble, or over the misery of others, is the deadliest of sins. It is the very acme of imbecility. There is absolutely no virtue in it. It is pernicious to the last degree, and should not be tolerated for an instant. It brings no happiness to anyone at any time, and is an

insufferable nuisance in its least offensive capacity.

A happy consciousness is the purpose of life. *A happy consciousness!* It is the inalienable right, the lawful heritage, of every living creature.

CHAPTER V.

NECESSITY OF CHANGE.

CHANGE is one of the conditions of existence. It is the price we pay for the power of consciousness, that gem for which all nature forms the setting. From the moment when we are endowed with the breath of life, to that seemingly final change which deprives us of it, our existence is a continuous succession of changes marking our development. This development does not end with what is usually called maturity; for we never cease to mature while we live.

There is purpose in age no less than in youth. Age offers possibilities undreamed of by those who look upon it only as a weary time of waiting for death. It is a good thing to remember that the soul never grows old. It is only when we lose interest in life, that we court dissolution; for we must change, and if we make no use of the forces which we represent,

we become an easy prey to the destructive forces of nature.

There are old people who have allowed the disappointments they have met to so imbitter their lives that they feel only hatred and jealousy for those who are young and more fortunate. They forgot that the young have also their troubles and disappointments, often very hard to bear. They may be imaginary, or they may be real; but life is not all a bed of roses for the young.

"Deal gently with the old, for they have come a long way; and be kind to the young, for they have a long journey before them." I do not know to whom we owe this excellent advice, but it is a beautiful thought well expressed.

There are delightful old people who have kept their hearts young and hopeful amidst the changes and disappointments which the passing years have brought; men and women who are charming companions for the young or old.

It is not always those who have had the most trying experiences, who have acquired a hard and bitter feeling, and have convinced themselves that they are ill-used and the victims of an unkind fate. It is, in most cases, those who

have lived and who still live for themselves alone, and have thus missed half—oh, more than half—the joy of living.

The life of every cell of our bodies depends upon a ceaseless giving and receiving—a constant exchange with other matter, always expelling wastes and receiving new material.

And as it is with the cells of our bodies, so it is, or ought to be, with our lives—there should be a giving and receiving. We should give, to the world the best we have to give, and, as we give, we shall receive. As the cells of the body grow strong in proportion to their normal activity, or clogged with wastes when sluggish and little used, so our lives are brightened and made happy and vigorous, when we conform to the law of giving and receiving.

But there are some, it will be said, who give all and receive nothing. Then, they do not give wisely. He who gives wisely will always receive; if not at once, he will in time. There are others who give nothing and rail at fate because they do not receive, and still others who receive much and seem to give nothing; but they will usually be found to pay the most dearly in the end.

Activity is the foundation of life. Stagnation means death—that change which results in new activities of a different nature. Vapor of water rises from the ocean, becomes condensed in the colder air, and falls to earth again, where all the streams are busy carrying it back to the sea. This is typical of the changes through which we pass. It is contrary to experience and common sense to expect to establish a condition of affairs that shall be enduring.

It is well to keep in view the transitory nature of things, and be prepared to take advantage of the opportunities which changes bring. It has been said that opportunity knocks but once at our door, and, if unheeded, never again appeals for admittance. Opportunity, however, is never far from us, and if we are looking, in earnest, for this seemingly elusive benefactor, we shall not be long in finding it. If opportunity does not come to us, we must go after opportunity. "Where there's a will, there's a way."

Our lives would be brighter and happier if we gave ourselves more changes. Nature never meant us to live dull, monotonous lives, and we cannot be our best, or do our best, unless we

have sufficient change to keep all our faculties alert and active. If we are wise, we will study how to give ourselves the changes which we need, and that as much as we need food and clothing, if we would make the most of our lives.

There are times when we welcome changes, and others times when we rebel against such of them as we consider undesirable, and question nature's wisdom with more or less bitterness.

Conditions are always changing. The mighty are falling and the lowly are being raised to high positions. The rich man to-day may be a beggar to-morrow, and *vice versa.* Cities are wiped out of existence in a day by nature's tireless forces; wonderful inventions are being made which give man greater power and knowledge; and death and life are working together to maintain the continued change which nature demands.

Always, energy is at work, and the wonderful exhibitions of its power which we witness are the results of its changes from one form to another. That modern wonder, the telephone, is but a device by which one form of energy is converted into another, with definite results.

In its operation, nervous energy is converted into mechanical energy, through the vibrating of the vocal chords, such mechanical energy being in turn converted into sound, which energy is expended in causing the vibration of a soft iron diaphragm—mechanical energy again—which, through another mechanical device, the microphone, causes breaks in a current of electricity, which renders it unsteady and induces a current of higher electro motive force in a secondary coil, from which it passes to a similar apparatus at a distance and the exchange of forces is repeated in a reverse order, and exactly similar sounds are produced.

All the many useful and wonderful inventions are contrivances through which such use can be made of the important fact that any form of energy can be converted into any other form, as will enable us to rise into an easier and a happier condition of existence.

We are amazed when we recall the changes which the few years of our lives have brought—changes that make life a different proposition to-day from that which confronted our fathers and our grandfathers.

We cannot look far into the future or say

what changes it will bring. We can only respond with cheerful hearts to the ever-moving, ever-changing current which is bearing us on into the immensity, the boundlessness of futurity.

All is transitory. It is a necessary condition, through which alone we can claim a conscious existence.

CHAPTER VI.

THE EVILS OF FEAR.

THE evils of fear can scarcely be exaggerated. It is most unfortunate that we have been brought up to believe that it is good to live in "the fear of the Lord"—to say nothing of "the world, the flesh, and the devil."

The practice of compelling children to be "good" through fear of punishment, is being looked upon with disfavor, and the difficult question of how best to deal with them is being given serious attention by men and women who are in a position to do much to bring about needed improvements in the training of the interesting, and often unfortunate, young creatures who are to be the future men and women.

The problem of how to bring out and cultivate a child's best qualities and to eliminate undesirable traits is not easy of solution; but it is doubtful if fear of anything whatever is a desirable suggestion to put into anyone's mind,

although fear is the weapon generally held over the heads of all of us to make us "good," from the prattling babe who fears that "mamma'll spank," to the hardened criminal who is threatened with the headsman's axe.

Fear of being consigned to eternal torture after death never made anyone good or lessened the evil that was in him. In fact, no one ever believed in such a fate for himself while in a sane condition.

There are those who profess to believe in eternal damnation and endless torment—for others; but, however wicked they themselves may be, they expect in some way to escape the consequences of their wickedness and evade the unspeakable fire and brimstone horrors to which their enemies are to be doomed.

There is much speculation in regard to how the wicked are to be punished and the virtuous rewarded, if there are no punishments and rewards after death. There is so much crime and injustice that here goes unpunished, that it appears to many that only the old-fashioned hell can settle the difficulty.

Now, it is a fortunate circumstance that "Virtue is its own reward"—since it is fre-

quently all that it gets; and there can be but two purposes in punishment—protection and reformation. Endless torture after death could not possibly be considered as having brought about justice. It could not undo any wrong that had been done, or in any way better the condition of anyone. Such an idea is what might be expected to originate among people to whom the rack and the pillory were familiar objects, and who were addicted to the barbarous practice of burning people at the stake.

These old hereditary habits of savagery have not been entirely eradicated from among us, and the torturing of victims is still practiced, though less extensively than formerly. The church no longer dares to employ the means which it once used to suppress "undesirable citizens."

That the spirit is not wanting, however, is evidenced in this savage outburst from "a retired clergyman of the Presbyterian church in Philadelphia," in an address before an assembly of clergymen:

"If I had my way about it," says the reverend gentleman—this follower of the meek and lowly Jesus,—"I would have an executioner

called in to deal with all heretics and blasphemers. Burning at the stake is too good for those who revile religion and take the Lord's name in vain."

There can be no greater blasphemy than that embodied in the above words; though the blasphemer would doubtless refuse to regard himself in that light, or accept any other interpretation of the expression than the one he chose to give.

This sort of religion bristles with savagery, and displays no single symptom of Christianity. It is the war cry of the painted savage who branishes his tomahawk above his victim, and cannot, by any possibility accomplish greater good.

The Emmanual movement is the most hopeful sign which the church has shown in dealing with the question of sin and suffering. It is here and now, that it must go to work to lift the unhappy victims of forces which they do not understand, into a condition where they can use these forces to uplift them—here and now, rather than in some vaguely comprehended, supernatural existence after death, that heaven or hell may be our dwelling-place.

When the source of crime, misery, and disease, has been checked, there will be little need to call in the executioner. Kill, slay, annihilate! What then? More crime, more ignorance, more misery, always following in the wake of this death wagon.

Compare the Emmanuel movement with this bloodthirsty religion, and it does not require a prophet to foresee which promises more for the uplifting of humanity.

It is time that the church should recognize and teach the great truth that "God is *with us.*" It has been well said that it is ignorance of this important fact that has caused us to rush at one another's throats, and "claw and cheat and lose our life more and more with every futile attempt to save it."

"God is with us," and, if He does not lift us into the happiness which we crave, it is because, in our ignorance and stupidity, we will not let Him. It is because we do not know how to claim that which is our own.

Love and wisdom form a combination which can place us in the right relation to the power that rules the universe.

Fear paralyzes the energies, and sends us

haltingly forth, to combat with the difficulties of life. It is a coward, lurking in shadowy places and crying "Boo!" to frighten us. There is a true saying which it is good to remember, "The worst cannot possibly happen to us while we are thoroughly filled with the best." And it is just as important to keep in mind that the converse is equally true, and the best cannot happen while we are thoroughly filled with the worst.

When we realize that "we are greater than anything that can happen to us," and that nothing can harm us but ourselves, fear will lose its power over us. We need not fear to harm ourselves when we know how to use the wonderful forces which we represent and control. They are not difficult to manage, and have in them unlimited possibilities for good or evil. We might well fear these forces if it were not that it is in our power to control them.

Hope is to fear what light is to darkness, and should be made the means of combatting this bugaboo which is ever camping on our trail, and which is largely a habit which we have inherited.

We dare not undertake anything for fear all will not come out right. We fear to do this or that lest someone will make hateful remarks. We fear to eat or drink what we wish, or even breathe comfortably on account of the "disease germ" bugaboo.

The person who has cultivated the habit of fearing has placed himself in the power of an ignorant tyrant. Hope can free him from this bondage—not a half-hearted, weeping, dismal sort of hope, but Hope that is joyous, buoyant, and full of the certainty that all is well.

CHAPTER VII.

THE SECRET OF POWER.

THE secret of power is in overcoming—it need not be a great obstacle, but the one which bars all further progress. "An obstacle is something not to be shirked, but to be overcome."

The true meaning of the promise, "To him that overcometh I will give a crown of life," has never been rightly understood. The acquisition of power is the inevitable result of overcoming. It is a law of nature.

The word power implies the ability to overcome resistance, and power always seeks to express itself in this way. We grow in power by using all that we have. It may be ever so little, but when we have used it to *overcome* something, we have *gained* in power, and can, more easily overcome the next obstacle which opposes our progress. We can always go on to greater things when we have made a beginning. I wish I could make this sc forcible that its

truth and importance would take root in the minds of every one who reads these words. We can always *go on* toward any end we have in view, or toward any object we may desire to possess—when we have established a *beginning.*

It is a mistake to think that, because we cannot do all that we wish, or achieve great victories, we are wasting our lives in worthless trivialities. Most of us have no very definite idea of any particular goal toward which we are making our way. We should, however, come to an understanding with ourselves, and determine what it is that we most strongly desire. This is the first step. The next is to overcome some obstacle that is in our path; it may be a very small one, indeed, and seem too trifling to be of any consequence; but in this overcoming we have gained power. We can always *go on* when we have made this beginning. It is in overcoming little things that we grow in power to overcome great obstacles.

We know that our bodily powers grow stronger with intelligent use, and the same rule applies to our soul-powers, which are equally natural and governed by natural laws. If we want to become strong physically we care for

our bodies in every possible way, and give them such exercise as will best develop their powers.

But—we possess a strength which transcends more bodily, mechanical power. Soul-power, though a form of energy, differs from the mechanical energy which we exert in using physical strength. A man with a sledge hammer can do much, but an electrician can do more, for he is in command of a form of energy which gives him greater power. Our soul-powers, though invisible, are as real as electricity. We know that we possess them in the same way that we know that electricity exists, by observing the results of their action. Every thrill of the nerves, every throb of the heart, is an evidence of power. Soul-power, like electricity, is subtle, invisible—and dangerous. The deaths caused each year by electricity are insignificant in comparison with those caused by the ignorant use of those inner forces which we call soul-powers.

These powers are so intimately connected with the body that its condition determines their effectiveness. No one has ever fathomed the depths of this soul-power; for as we use all the power we have in our possession, more

power is added, and by using all we then have, we gain more power, and none can say that they have become so strong in mental and "spiritual" power that they have not felt that, back of all that they have acquired, is more, and more, and still more. The body is indeed "the temple of the living God."

If we would gain power, we must begin by overcoming something. It may be a trifling habit—a habit of thinking, or feeling, or speaking unkindly of anyone; it may be a trick of frowning or wrinkling the forehead, but when we have overcome it, we can go on with increased strength. Every victory, however slight, is an added power, and we gain momentum as we proceed. We gain confidence with the consciousness of added strength, and if we *keep on* in the direction of the magnet which is our heart's desire, I see no reason why we may not reach any height of success or happiness to which we lift our eyes.

It is necessary to have some high purpose or object in view; establish a beginning, and keep joyfully and persistently on the road to success, overcoming whatever obstacles we can, and thus constantly gaining in power, until we

are strong enough to overcome the great and seemingly insurmountable difficulties that lie between us and our hearts' desire. We shall thus experience not only the joy of going on, but the joy of overcoming.

The law of progression is the secret of our unrest, of our desire to go on and ever on to greater achievements. The scholar desires more knowledge, the multi-millionaire more wealth, the artist greater skill. We all feel that back of that which we possess is more and yet more—that there is no possibility of exhausting the supply.

We use only a part of the brain cells; a fact which has occasioned some speculation as to what all those extra brain cells are for. It is evident that in evolving an organism which commands a higher degree of consciousness, Nature, which is said to be ever provident, has proved the truth of the saying, in providing for the greater and still greater use of the power of thought, by supplying the organism with a sufficient number of brain cells to prevent the possibility of its ever approaching a condition of want in this respect. In the lower animals, the higher brain cells are fewer and

increase as evolution develops a higher organism. There is always in the higher vertebrates an apparently useless supply of these cells of the cerebrum; but they are certain indicators of a higher organism, which evolution is slowly fashioning.

A cell is not a place in which to store up thought as a bee stores honey in the comb, or to confine thoughts as a jailer does his prisoners. It is a living organism, a mass of protoplasm, containing a central spot, or nucleus, within which is a nucleolus. This central spot represents the center of force within the organism, and possesses extraordinary powers. A multicellular organism, whether plant or animal, is a colony of such cells of as many different kinds as there are kinds of tissue in the organism. All the tissues of our bodies are composed of these *living* cells.

Possessed of such a wonderful organism, we need not be afraid to aspire to anything we may desire, or fear to reach the end of knowledge or of power.

Eternity is assured, for energy is indestructible and is always doing work. The end of one thing is the beginning of another. We

cannot afford to despair when we fail in our undertakings. There is always a future in which we can reach the success we have missed through the mistakes of the past. "Success does not consist in not making mistakes, but in not making the same one a second time." Yet, though we have made the same mistake many times, we may still succeed, if we set about it earnestly and in the right way. The right way? There is but one. If we would acquire the power to surmount great difficulties, we must *begin* at the beginning and grow in power as we proceed.

CHAPTER VIII.

MIND AND MATTER.

THE human mind is "a little spark" of the universe of mind which is evidenced in all the activities of nature. Even will, with all its supremacy, can do nothing without the guiding power of mind. However slow the process, or mechanical the operation, mind is at work carrying out a plan according to unvarying principles, chief among which is Habit. What this stupendous plan may be, we, as a part of that great whole, cannot fully comprehend; but we are certain of one thing, that the plan is good; and we should be thankful for the privilege afforded us by this wonderful conscious existence, as "a little spark of the Almighty," to light the fires of love and enthusiasm wherever they are needed to lift humanity into a happier state of existence, which is clearly a part of the plan, and the one with which we are most intimately concerned.

I cannot think of mind apart from matter; it may be in an invisible form, but matter or substance. Matter defined as "that which fills space" includes ether, though ether cannot be composed of atoms, since it fills the spaces between atoms and between the ions or corpucles which compose the atom. Space, like the geometrical point, can only be imagined; for it is impossible to exhaust "that which fills space" to a degree where space becomes perceptible.

Luminiferous ether, as it is called, because it is the assumed medium through which light and heat radiate, is regarded as an "almost infinitely attenuated and elastic medium which fills all space." It has been called "the ultimate Substance from which all else proceeds," and to which everything eventually returns. This means no more to me than that energy, in its "infinite variety, assumes this form into which all its other forms may be changed, in accordance with the law of correlation of energy.

We can scarcely think of substance as anything but matter; but ether, this "almost infinitely attenuated substance," must have a

different composition from matter as we usually undestand the term, since it is plainly not composed of atoms, as it exists between the ions which constitute the atom. What its composition is no one knows; but this does not prove that it is unknowable. Matter has been traced to its source and found to be of an electrical nature, and since we must progress in knowledge we cannot fail to become better acquainted with this mysterious ether, which, though invisible and elusive, must, necessarily exist, as there can be no transmission of energy without a medium; and energy being transmitted where there is no air or other discernible medium, makes it necessary for us to assume the existence of an elastic, inter-stellar medium which permeates all denser substances, and about which we have no definite knowledge.

As matter, in all its varied forms, is the result of rates of motion, and all forces appear to be the effects of different rates or modes of motion, it is a natural conclusion that ether is also the result of rates of motion which are, at present, beyond the grasp of our understanding.

The theory recently advanced, that we possess soul-bodies composed of psychomeres, as our

material bodies are of electrons, is interesting. Ether "substance" must have some such composition, some unit rate of motion corresponding to the material atom—all being but different phases of the same universal energy.

Matter is always in motion, and it is evident that there is purpose in everything, from the vibration of a molecule to the eruption of a volcano.

Every manifestation of energy is a manifestation of mind, and this has led some thinkers to the conclusion that mind and energy are identical. Each cell of the body has "a mind of its own," and does, in its particular way, its own special work.

We know mind only as that which we recognize in ourselves, and, without which, we are nothing but a mere mechanical apparatus. When the "mind is gone," as we say, the personality vanishes with it. But Mind is still at work, under the fixed conditions imposed upon it, sustaining the life of the organism which the absence of the individual mind has rendered useless. There can be no halting in the onward progress which the life-forces must maintain, and their work under the great law of Habit

must be carried out regardless of the fact that life is purposeless. There is purpose in the law, and the law must be obeyed.

If the cerebrum is removed from a pigeon and the rest of the body is in a normal condition, it is a mere automaton. "If its tail is pulled, it will walk forward; if it is put on its back, it will get on its feet; if it is thrown in the air, it will fly until it strikes against something on which it can alight; if its feathers are ruffled, it will smooth them with its bill." But there is no consciousness connected with these movements. Habit makes it a necessity for the nerve centers to respond in a definite way to definite afferent stimuli—excitation of the afferent nerves. There is no conscious purpose in the acts of the pigeon; but there is purpose behind this application of the great law of Habit.

Instinct is an evidence of mind; but acts performed by instinct are as purely mechnical as are the movements of the pigeon in the case just mentioned; they are as certainly the result of Habits fixed upon the organism through many generations; Habits through which the nerve centers respond in a definite way to cer-

tain excitations of the afferent nerves, and cause definite movements with fixed results.

Bees perform wonders in the way of comb-building, honey making and government; but all this wonderful work is done from Habit. The principle upon which a honey comb is built involves such high mathematical calculations, that only the most learned mathematicians could begin to understand its construction. The bee does not build honey-comb after making these mathematical calculations; but it is evident that the same universal mind that has fixed upon the depressor nerve the office of mechanically causing the arteries of the body to expand and relieve an overcharged heart, has planned the construction of honey-comb, and delegated to the bee the office of performing that work. It is difficult to believe in the face of such evidence, that "There is on purpose in the universe," a statement which some very learned men are now making.

A human body may be a beautiful material structure, but without a beautiful mind its charm is lost. It is mind alone that makes the physical life worth living. It is the moulder of soul-life, which is the real life we live. To

possess a "charming personality" is to posses an interesting, a charming mind. It need not be "strong" or brilliant; but it must be in touch with nature and form a balance with the physical powers.

Mind is the counsellor of will and feeling, though feeling is sometimes the better guide; and it is the test of high character to know when feeling should be allowed to dictate. Little Sissy Jupe, when taken from among her circus associates and transplanted to the arid region of bare and desolate facts, in the celebrated school conducted by Mr. Thomas Gradgrind, did not flourish under the new conditions. In this establishment, reason held full sway and feeling was relegated to the basement, occasionally peeping out only to be frightened back by a menacing array of facts.

"If there is an ology left, of any description," said poor Mrs. Gradgrind as she lay upon her deathbed. "that hasn't been worn to rags in this house, I never want to hear its name." But the necessity of adhering to facts had been so firmly impressed upon her mind, that, when asked if she was in pain, she cautiously replied that she thought there was a pain somewhere in the

room, but couldn't positively, say that she had it.

Though Sissy Jupe could not be made to absorb the Gradgrind wisdom, and was more a creature of feeling, this feeling of tenderness and sympathetic kindness came at last to the rescue of the Gradgrinds, when a sufficiently prolonged application of their rigid philosophy had all but wrecked their lives.

As a student of human nature, Charles Dickens was without an equal. In "Hard Times," he has told, in his inimitable way, a story which illustrates the fact that "wisdom" which crushes tender human feeling, and the desire for innocent, natural enjoyment, is not wisdom at all, but the greatest possible folly.

Feeling is a necessary part of the soul, and should be nurtured—not smothered or allowed to grow perverted. It is one of the Triumvirate which is in control of our bodies, and Intellect and Will cannot wisely exclude it from their councils.

The possibilities of the human mind can scarcely be limited. In the brief time in which we live, it embraces the accumulated knowledge of many lives, and reaches out and gathers into

the present that which shall enrich the minds that are to come after. Yet, what is called knowledge in one age, is discarded as ignorance in the next; and science disproves to-morrow what it has proved to-day. "Truth is the great problem of the ages. Human thought and philosophy are but a search for the truth."

I am forcibly reminded of the progress that has been made in the past fifty years by referring to an old text book on Intellectual Philosophy, by Hubbard Winslow. This book could not be used in any of the schools to-day, though it contains some interesting facts that will always remain such, for facts are "stubborn things" and, like Banquo's ghost, have an unpleasant way of rising up when least desired and commanding attention.

"In the last moments of life," says this author, "in swoons and trances, when all the senses have been locked up as in death's cold embrace, and every avenue of bodily communication with the mind has been closed, the mind has realized its most intense activity; it has then enjoyed the most splendid visions; it has walked amidst the flowers of paradise; it has

gazed upon the splendors and drank the melodies of brighter worlds than this."

"If it be replied that, in the cases supposed, the body was not actually *dead,* that does not affect our inference; for as to all power of communication with things visible and real, as an instrument of the spirit, it *was* dead. That bodily eye did not see, that ear did not hear, that hand did not feel. Yet brilliant visions passed before the mind, unearthly music poured upon it, and the most exquisite and intense joys were realized. The mind saw, but not with the bodily eye; it heard, but not with the bodily ear; it felt, but not with the bodily senses. It is thus evident that the mind can live and assert all its glorious prerogatives independently of the body."

Whether the mind-body or soul-body does actually leave the physical body in states of coma, in sleep, in "pipe dreams," and at death, is a question still gravely discussed by eminent writers of the present day, and some of the most learned among them are inclined to the opinion that it does. There is always a difference of opinion, until a question has been answered "so as to admit of no further discussion." The

nature of mind, its relation to the body, and the possibility of its separate existence apart from the body, are subjects which man is in a better position to discuss to-day than ever before, and the widespread interest which they have awakened is prophetic of interesting developments. It will be long, however, before the exact answers can be given to these questions pertaining to mind and matter, so that they will "admit of no further discussion."

CHAPTER IX.

WAVES, TIDES, AND CURRENTS.

It is significant that, in tracing out the causes of natural phenomena, we invariably meet with wave motion. From a thought to an earthquake—always wave motion. It is most gratifying that the supreme intelligence to which we owe these marvellous manifestations of power, has given us visible and tangible examples of that which is invisible and intangible, thus making it possible for us to comprehend what would otherwise be incomprehensible to us.

In the water-wave we have an illustration of the invisible ether-wave whose rates of motion result in various forms of energy, and of the waves which pass through the solid but elastic portion of the earth.

Recent conclusions of scientists support me in a theory for which I previously had no author-

ity. It is evident that the same attraction of gravitation which causes those waves which we call tides to move about the earth, must necessarily produce similar waves in the solid part of the earth which is elastic, though not so yielding to the attraction as is the liquid portion. It has recently been ascertained that the earth's surface does actually rise and fall. Far from being surprising, this is what would naturally be expected. It would be surprising if it were otherwise.

"Every particle of matter in the universe has an attraction for every other particle." This attraction between bodies is called gravitation. I understand this drawing or pulling power that bodies have for one another to be somewhat similar in its operation to that through which a heavy weight may be made to swing toward one by a very slender thread, when that weight, say a bucket of coal, is suspended, and the one who is occupying the position of an attracting body, or experimenter, pulls on the thread, not with a steady pull or a jerk, but by a series of sustained jerks, each slight in itself, but regular and persistent. The bucket of coal may thus be made to swing in quite a large arc, but a single

jerk out of time or proportion will snap the thread.

All the heavenly bodies attract one another in a greater or less degree—attraction varying with the distance and quantity of the attracting bodies. The moon, being nearest the earth, naturally exerts the greatest attractive power, the sun having also a great gravitational influence. It is to these two bodies that those great waves called tides owe their existence, and incidentally the earth tides which being in a less elastic substance are less noticeable. There is no thread connecting the earth with the moon and sun through which their energy acts, but there is an "almost infinitely attenuated and highly elastic substance" known as ether, which answers the purpose equally well, and which is in no danger of "breaking" through any misapplication of power.

Tides are those great waves which move, not in a straight line, but in a circle around the earth, as the moon revolves about it. When the position of the moon is such that its waves are reinforced by those of the sun, the highest tides are caused. Great tidal waves, and also earthquakes, are doubtless due to some reinforcement

owing to the relation of the planets which must all be considered as having a gravitational effect upon the earth; and as their positions are always changing, it is the most natural conclusion that "gravitational stress" is responsible for both tidal waves and earthquakes, that is the attraction, chiefly of the sun and the moon, subjects the water upon the earth, and the earth's crust itself, to unusually high waves, through the fact that the waves caused by each reinforce one another, that is, unite in such a way that their crests combine, resulting in greater intensity. This has a straining effect upon the earth's crust which is the most reasonable explanation of earthquakes, and is inevitable when the position of the attracting bodies are such as to furnish "terrestrial maxima of gravitational stress."

The fact that the earth heaves with a great tide twice every day has been announced by Camille Flammarion, the French astronomer, as an "almost incredible discovery," by the "German savant, Hecker," who has estimated the height of this tide at about eight inches. There is nothing incredible in this discovery; the amazing thing is that savants have been too

stupid to realize the necessity of such action upon an elastic substance under the influence of an attractive force which caused a similar, but naturally greater, effect upon water.

There is a similarity between tidal waves and great earthquake waves. Both affect the deepest part of the sea and *the deeper the water the greater their* velocity. "The great earthquake waves from Arica Peru in 1868 traveled to Sydney, 7,440 miles, at the rate of 314 miles per hour, and to Honolulu, 5,580 miles through deeper water, at the rate of 454 miles per hour."

The planets must be considered as plunged in a sea of ether; every vibrating particle striking blows upon that ether communicates to it a rate of motion which is carried to other planets, with what effect depends upon the distance, and the rate. The rate of motion, the result of which we call light, though it travels at the unthinkable velocity of 186,000 miles per second, is so long in reaching our planet from the remote stars, that the vibrations which occasioned the wave motion which reaches us now as light, started that wave motion in the ether surrounding the star before the Revolutionary War was

fought. The immensity of the universe, as compared with a nation and its history, can thus be dimly imagained.

The planets are always moving and sustaining different relations to one another; hence the power of their attraction is also constantly changing, and there is nothing unreasonable in the supposition that the stars do affect our lives, and there may be something in the "science of astrology." I do not mean the gypsy fortune-telling kind of astrology, which undertakes to inform you (for a consideration) that you are liable to have a pain in your back or are going upon an important journey. Whether anything reliable has been deduced from a study of the mutual action and reaction of the heavenly bodies, it is certain that there is such action and reaction, and there may be tides in our lives as well as in earth, air, and water; and who knows but that

"There's a little star shining for you, love,
'Way up in the heaven's so blue, love."

Anyway, it is a pretty fancy.

We have been advised that when everything goes against us, until it seems we cannot hold

on a minute longer, never to give up then; "for that is just the time and place when *the tide will turn.*" I am sure, however, that it is not always desirable to "hold on"; it is equally desirable to know when to *let go,* and allow the tide to bear us on to better and happier conditions.

We all feel, I am sure, that back of our own forces, great as they are, there is something *bigger;* that there is a controlling influence which we sometimes call Fate, which seems to direct the current of our lives.

"There's a Divinity that shapes our ends, rough hew them how we will," and there is fully as much truth as poetry in Pope's assertion that,

"All nature is but art unknown to thee,
All chance, direction which thou cans't not see."

Certainly there are "tides in the affairs of men," and when we feel that the tide is turning —when things are so bad that they can be no worse, it is time to decide whether to *hold on* or *let go.* If we make the mistake of holding on to undesirable conditions, the tide goes out and

leaves us hanging there. If we decide to *let go* in thought and feeling from those conditions, confident that the past and present are not worth holding on to, we must let go *entirely* and allow the tide to bear us into a happier future. As long as we cling in thought and feeling to old conditions and environments, we can never get away from them. It is desirable to "hold fast to that which is good," but we should be certain that it *is* good.

We seldom think of ourselves as in the midst of a sea of ether and air waves which are constantly striking upon our bodies with definite results; light, sound, heat, thought, feeling—we are in the midst of an ocean of waves. We say, "A wave of feeling swept over me" with more literal truth than we imagine. We are not only receiving but sending out such waves from our nerve centers, and they return to us reinforced by similar waves. We should see to it, then, that they are not "waves of anguish."

The life and soul-powers are so common to us that, if we think of them at all, it is as the Turk who when asked about the sanitary conditions of a Turkish city replied, "Man should

not trouble himself about that which concerns God alone."

We have looked upon life and the soul-powers as something which "concerned God alone," if not actually supernatural; but superstition is giving place to common sense, and these powers are now being regarded rationally and as something which concerns man more than anything else in the universe. Man has found himself the biggest problem he has encountered, and some philosopher, whose name I do not recall, was so overwhelmed by the seeming impossibility of its solution, that he was inclined to give it up and call man an "incomprehensible monster." It takes time to unravel mysteries, and the mystery of our existence promises to be lessened if not revealed, since men have come to look upon it as natural rather than supernatural.

As there are ocean currents and air currents, it is probable that there are ether currents as well, and there seems to be currents in our lives, as well as tides and waves.

Some get into currents that carry them on and on to greater power, or riches, or happiness; others into currents that bear them down to ever

greater misery and degradation. Many know that they can avoid the latter currents by correct habits of thought and by avoiding the evil influences of others; but not many know how to get into the current that will bear them on to the success and happiness which is their heart's desire.

CHAPTER X.

ENERGY AND MOTION.

THE various forms of energy are the effects of different rates of motion, and all natural phenomena are the results of such rates, and of the changing of one form of energy into other forms. It is the same energy in every case, but the different rates of motion which it sustains produce different effects—or forms in which it is presented to the consciousness.

That which we call matter results from the rates of motion of the corpuscles or electrons which constitute the atom. These electrons revolve around each other with inconceivable rapidity, but there appears to be nothing in their composition but positive and negative charges of electricity—hence the term electrons has been used to designate them.

This *motion* of positive and negative electrons results in the atom—"the smallest particle of mater that can exist" as such, for neither

a positive nor a negative electron alone can be called matter in the sense that the word usually conveys, for the fundamental unit of matter is the atom—the result or effect of the rates of motion of these electrons. Matter defined as "that which fills space" must, however, include electrons considered separately, and also ether which fills the spaces between the electrons. The term matter has broadened in significance with late delelopments in physical science.

The divisibility of the atom reduces matter to an electrical basis, but electricity, as we know it, is also the effect of a certain rate of motion, as sound, light, and heat are effects produced upon matter by the rates of motion passing in waves through air, ether, or some other elastic medium, and striking upon other matter. This wave motion can always be traced to vibrating particles of matter, and the *effect* of the waves so excited, striking upon other bodies, is to set their molecules vibrating in rates similar to those in the body from which the waves emanated. This rate of motion is modified by the medium or mediums through which it has been communicated. When these ether or air waves strike upon our bodies, they communicate the

rates of motion which they represent to the nerves which convey them to the brain, and it is not until the nerve cells of the brain vibrate in response to these rates of motion that we are *conscious* of the existence of something outside of ourselves.

Consciousness is the *result* of rates of motion excited in the nerve matter of the brain. Always, while we are conscious, the brain is vibrating with the pulsations it receives from the blood cells and the nerve fibres.

It was not until about the year 1840 that heat was regarded as a form of energy, it having been supposed to be a fluid which permeated matter—as air and ether does. Heat is now regarded as the *result* of the motion of molecules in a mass of matter, the degree of heat depending upon the degree of agitation—cold being but a low degree of heat. A cold stove is not usually supposed to possess heat, but its moecules are in vibration as when they have been heated, only they vibrate at a slower rate. Heat radiates, not through air, but through ether, as light does. In fact, it is in no way different from light save in wave length.

Since ether permeates all matter, so that

every molecule is surrounded by it as a fish is surrounded by the water in which it swims, the motion of the vibrating molecule excites a wave motion in ether, as an object thrown into a body of water causes waves to radiate in a circle about it. As this ether extends through all space, the waves radiates from the mass of matter whose molecules are in vibration, so that it is in the center of a sphere of ether waves. The wave motion, striking upon our bodies, excites a corresponding molecular activity more or less modified by the medium through which it has passed. It is in this way that we receive heat (and light) from the sun. Understand, it is not *heat* that travels, but wave motion induced by heat, which is capable of exciting a rate of motion in bodies, which *effects* we call heat.

Sound requires a denser medium. Sound waves cannot be excited in a vacuum. Vibrating particles of matter cause a special wave motion in the air or any denser elastic substance, which coming in contact with the ear, cause a vibration of the particles of the auditory nerve which communicate the rate of motion to the brain, the *result* of which is

consciousness of that external phenomenon we we call sound. Before the brain receives these pulsations, they are modified by the medium through which they have passed and play upon that wonderful microscopic harp of three thousand strings, which the inner ear contains.

It is doubtless the fact that it is our *awareness* of these different rates of motion, which we call sound, light, heat, etc., that has led some reasoners to the conclusion that all external phenomena exist only in this awareness, or consciousness, and have no real existence apart from it. But when sound-waves have communicated their rates of motion to the brain, that sound has been converted into another form of energy—*consciousness,* which is no more sound than the effect of an electric current is electricity. The vibrating particles of matter would excite the same rates of motion in the air if there were no brain cells to receive the impulses; there would still be *sound,* but there would be no consciousness of *hearing* that which we call sound. There would still be light, though there were no conscious perception of it.

Light, like radiant heat, is the result of rates

of motion conveyed through ether, and this motion can always be traced to the vibrations of particles of matter in a luminous body, or one which reflects light from a luminous body—that is, whose molecules receive the impulses of those ether waves and reflect them. The onward progress of this motion is very rapid, 186,000 miles per second, while the velocity of the wave motion of which sound is the result varies with the temperature and density of the medium, it being about 1090 feet per second in air at the freezing temperature.

Now, all these various *results* represent the different rates of motion—the different forms in which energy is presented to the consciousness, itself the *result* of rates of motion communicated to the brain. In fact, there appears to be nothing in the universe that is not the result of rates of motion. All the mystery of "occultism" rests upon a physical basis, and it is to physics and physiology we must look for its explanation. We make a distinction between the physical and the psychical, but it is merely a distinction—without a difference.

The distinguished author of that valuable book, "Brain and Personality" has built up an

interesting argument to show that the human will is distinctly different from the will of the lower animals, and is actually supernatural, but he gives an illustration which proves conclusively that will is as much a form of energy as is light, and hence cannot be supernatural.

"There is no word," he says, "about which the fogs of metaphysics have gathered so thickly as about this word Will," and advises metaphysicians to let metaphysics alone and turn their attention to physiological facts. This is excellent advice, but I would include physics in the course of study proposed as a substitute for metaphysics.

He then describes the effect upon the visual area of the brain in a case where one eye of an animal is exposed to a strong light while the other is kept in the dark. The final result of such over-stimulation, is to change the normal protoplasm of the nerve cell with its phosphureted fat into choline and a non-phosphureted neutral fat. "But this," he adds, "is just what happens to the nerve fibres and nerve cells in a small spot in the brain motor region which orders the thumb and fore finger to hold a pen." If the will does not let up on

this order long enough to let those motor nerves of a bookkeeper have a rest from its stimulation, we have a case of writer's palsy, with the same degeneration of motive nerve matter, and as a result, a total atrophy of both the nerves and muscles which they supply. Here then, the will has ended its activity, with precious nerve matter turned into poor neutral fat, the said fat being no more a thing of metaphysics than a tallow candle is. It is overstimulation in both cases, but the stimulus of light comes from outside, while that of the will comes from the inside. But does the latter fact make will less of a reality than light is, *when it actually* causes the same kind of physical and chemical changes?"

In the face of such evidence, it is impossible to regard will in any other light than as a form of energy. We must look for its center of force within, instead of without, the body, and this subject will be discussed at greater length in a succeeding chapter.

We hear such expressions of late as "vital force," "ever-moving life-force," etc., and thought is being recognized as a form of energy. Even feeling is being given something of the

importance which it deserves, but it has not yet been accorded its true place among the forms of energy.

CHAPTER XI.

LIFE AND DEATH.

CONFUCIUS, when asked the question, "What is death?" replied, "How can we know what death is, when we do not know what life is?" The great Chinese philosopher was right. It is not until we know what life is, that we are in a position to comprehend the meaning of death.

Biologists now apply the term "vital force" to the power that causes the sap to rise in a tree, and Luther Burbank speaks of the "ever-moving life-force" which sustains plant and animal life.

There is plenty of evidence to show that life is a form of energy. The fact that, acting through a soft fungus growth in a cellar, it can lift heavy slabs of stone flooring, ought of itself to be sufficient to convince anyone that it is, indeed, a force of no mean ability to overcome resistance. A growing tree will burst its way

through seemingly impenetrable substances, and a growing vine will lift heavy weights. Delicate growing plants will force their way through soil so hard that only a considerable exertion of force could enable them to penetrate it. It has been estimated that this vital force acting through a sixty foot elm tree, causes over seven tons of water to pass out in the form of vapor, from its seven million leaves, into the air, within one summer's day.

This quantity is about equal to the quantity of blood which the human heart propels in twenty-four hours.

Now, no one supposes that this muscle, the heart, does this work, any more than that a pump lifts water without any force being applied to it. The muscle fibres of the heart contract in response to the action of nervous force. This force is the result of rates of motion, which can be traced to vibrations arising in certain nerve cells in the medulla oblongata, and which are carried to the muscular tissue of the heart, through nerve fibres called the intrinsic heart nerves, a second set of nerves restraining the heart's action, and a third set accelerating it. These three sets of nerves, in health, maintain

a balance of power which results in the normal beating of the heart.

But the life of the body depends not only upon the beating of the heart, but upon a similar "beating" or contraction and expansion of the chest and abdominal muscles, which causes a circulation of air in the air tubes and cells, as the heart's action causes the circulation of blood in the blood vessels. It is through this action of forces sustaining the breathing process and circulation of the blood that life is sustained in the higher animal organisms.

It is no insignificant force that causes the human heart to propel nearly eight tons of blood in one day, sending it coursing through arteries, veins, and all the intricacies of the microscopic capillaries at such a rate that the whole quantity of blood in the body passes through the heart in from one to two minutes, any portion of it making a complete tour of the body in about twenty-three seconds. It is no mean force that causes the chest and abdominal muscles to exert a lifting power variously estimated from 500 to 750 pounds, in the taking of one full breath.

Now, these muscles whose "beating" results

in the process of breathing, are also controlled by nerves which carry rates of motion traceable to vibrations within the medulla oblongata, which is is an expansion of the upper part of the spinal cord. "The medulla holds the reins of the pulse and the breath in its hands." There is a small spot in the medulla oblongata which is to the life of the body what the sun is to light—its source, or the vibrating matter which excites the rates of motion, the *result* of which is life. An injury to this spot in the medulla would destroy life as certainly as the destruction of the sun would destroy light, and for precisely the same reason—the cessation of the vibration of those particles of matter upon which the necessary rates of motion depend for their existence. The heart and muscles of the chest and abdomen "beat" as long as the rates of motion are sustained in the nerves that connect them with the medulla; but when the rates cease the beating stops and death results.

It is an interesting question which has not yet been satisfactorily answered, as to what sustains this action in the medulla—what keeps up the vibrations which must not for a moment relax or rest from their labor. While the other

muscles grow tired with continued action, the involuntary muscles supplied by this force never tire, though kept ceaselessly at work. Physiologists explain this by saying that this spot in the medulla is probably a reflex center receiving stimuli from without—most probably from the blod. By some physiologists this action in the medulla is considered automatic. The fact that the muscles whose action is sustained by this force never tire, physiologists attribute to the slight rest which they have between each beat.

W. Hanna Thompson considers this no explanation of the matter, and I agree with him. He says that any one who tries sawing wood and depending upon the slight rest which his muscles receive between strokes, can soon convince himself that it is insufficient to prevent exhaustion.

It is evident that this action of particles of matter in the medulla is peculiar and unlike that which excites rates of motion in the nerves controlling the voluntary muscles.

Now, looking at life in the same matter of fact, common-sense, fashion that we regard light or sound, and as as matter with which physics

is equally concerned, we can find an explanation of this "automatic" action in the medulla of vertebrates, and of a similar action in the "center of force" which sustains the life of any organism.

The lower forms of animal life, and also of plant life, are unicellular, that is, they consist of one cell. As growth continues, they divide and separate, so that each cell becomes two. This is called propagation by division. The higher forms of animal and plant life are colonies of such cells, and are called multicellular organisms. Their life is greatly superior and infinitely more complex, in that they possess organs and various kinds of tissue, each composed of a different kind of cell.

The theory which I venture to advance, and which, I believe, will stand the test of criticism, is this:

The life of a unicellular organism, (whether plant or animal) is sustained by the action of two forces, each representing a rate of motion, such that the effect of their union is to cause their waves to combine in successive reinforcements and interferences, producing a palpitating effect, which, in the case of sound waves, is

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called a "beat." This effect is produced when two tuning forks of different rates of vibration are set in vibration at the same instant, or when a black and an adjoining white key of a piano are struck simultaneously.

When sound waves unite in like phases, so that their crests combine, the result is increased loudness of sound. When they unite in opposite phases, so that the crests of one set fall into the troughs of another set, the result is to destroy sound and produce silence. This is called interference of sound, and is "the leading characteristic property of wave motion."

As stated above, when two rates of vibration combine in such a way that the waves which their impulses excite, unite in a succession of reinforcements and interferences, the result is called a "beat"; and the number of beats per second equals the difference of the two numbers of vibrations. This action will be sustained as long as the vibrations continue, and the result is *life;* but when the vibrations cease, there will be a complete interference without a corresponding reinforcement—with death as the result.

This latter action, it must be remembered, is *"the leading characteristic property of wave*

motion"; and life, considered as a form of energy, must result from the action of rates of motion, which must be regarded precisely as we regard wave motion resulting in sound or light. The fact that in all forms of life, whether plant or animal, there are two forces, male and female, represented in each organism, and that there is not, in all life, such a thing as absolute male or absolute female existence, one apart from the other, supports the conclusion that life and death are the results of such action of forces as I have just described.

Now, the multi-cellular organism, whether plant or animal, develops from a germ cell, which is the result of the fusion of two unicellular organisms, each representing a different rate of motion, and being unicellular organisms, are the result of two rates of motion uniting so as to sustain that action of waves which results in life. In the fusion of two such cells, each representing two rates of motion, there should be two sets of waves, uniting in a succession of reinforcements and interferences, and as a result two beats. And this is precisely what we find in the higher animal organisms, two beats of different rates, there

being four beats of the heart to one of the chest and abdominal muscles. In plants, there is no such perceptible beating, but there must be some such action of the life forces in some center of force, for they have, also, their breathing process and circulation. In the human body, this action of forces is sustained, as previously stated, in a small spot in the medulla oblongata.

There has recently been invented a very delicate instrument by which the sex of an egg can be determined. When held above an egg which contains the germ-cell which will develop into a male bird, the movement of the instrument is rotary, and above that from which a female will develop, it is pendulous.

This would, at first thought, seem to disprove the theory above stated; for if the rate of motion communicated by the male cell is rotary, and that by the female cell pendulous, they could not unite in the manner in which sound waves unite to produce a "beat"; but the cells contained in the eggs experimented upon are not the unicellular organs referred to, but the germ cells (multi-cellular) which resulted from the fusion of the unicellular organisms.

Death is to life what darkness is to light—what silence is to sound. The life of the organism depends upon the constant drying and renewing of its tissue cells. Millions of blood cells are exhaled with every breath. Life is impossible without its intermediate state, death, which interposes between states of existence as silence between sounds.

The sun is not only the great source of light, but of life also. The earth moves in the magnetic field of the sun, and all life upon the earth would cease to exist if the sun were blotted out of existence. Death and darkness would reign together.

Death should excite no horror in the mind. There can be nothing but good in a law which is so essential to the great plan upon which the universe is built.

Consciousness must end with brain activity, since it is directly the result of such activity; but this does not prove that we do not possess a larger consciousness which belongs to a "spiritual body" composed of psychomeres, as some learned men believe, and as "New Light on Immortality," (a new work by a French

scholar, E. E. Fournier D'Albe, B. Sc., 'A. R. C. Sc.,) teaches.

But even though it be proven that such a body does actually exist and leave the outer body at death, with the power to continue its existence alone, in a psychical state within the earth's atmosphere, this does not prove the soul's immortality; it only shows that it must pass through another cycle of existence when it has finished this. It suggests a continuity of the personality which shall extend throughout eternity, but it does not prove it.

When death suddenly deprives us of one upon whom all our hope and joy depends, if it were not for the hope of again meeting that loved one under happier conditions, we could scarcely survive the agony of parting. It has ever been the desire of men to meet in some happier life the loved ones of whom death has robbed them. A hope that is fixed so strongly in the hearts of men should be an evidence that there is a foundation for it. If it is true that there is a life to which this is but a stepping stone, what new longings and knowledge it may bring to us, we cannot now imagine.

But let us not try to live that life now or

concern ourselves too much about it. Let us rather study how to live the life we now experience, and to "make the most of every morsel and moment of enjoyment" which it offers.

CHAPTER XII.

THE LAWS OF MOTION.

ALL the various manifestations of energy are governed by fixed and mathematically exact laws, some of which have been determined. For instance, "The distance traversed by a freely-falling body during any number of seconds, is equal to 16.08 feet multiplied by the square of the number of seconds."

Since motion plays such an important part in the universe, and since it is to rates of motion that we owe the possession of life and consciousness, it will pay us to study and observe the application of Newton's laws of motion; for these laws apply to *all* motion, whether it is that of huge masses of matter or of particles so small that they remain invisible under the strongest miscroscope. They apply to the motion of every particle of a wave, as well as to the wave itself. They apply to every atom of our bodies, and to our bodies considered as a whole.

They apply to the vibrations of every nerve and blood-cell, which result in will, thought, and feeling, and to the wave motion which they excite in the ether which surrounds them. I repeat, it will pay us to study the application of Newton's laws of motion; it will do much towards clearing away the "fogs of metaphysics" which alone distinguished it from physico.

Newton's laws of motion which are "of the nature of axioms and incapable of experimental proof," are as follows:

"Every body continues in its state of rest or of uniform motion in a straight line, unless compelled to change that state by an external force.

"Every motion or change of motion is in the direction of the force impressed, and is proportionate to it.

"Action and reaction are equal and opposite in direction."

The ball which you hold in your hand is in a state of rest, and will continue in that state until acted upon by some external force. If that force is the mechanical energy applied by the action of the bones and muscles of your arm, the ball will move "in the direction of the force

impressed" and will continue to move in that direction until compelled to change that state by some external force. But these forces are never wanting and are always at work; the force of gravity soon compels the ball which you have thrown to fall to the ground.

In this simple action of throwing a ball, we have illustrated all of the three laws of motion. The ball would have remained at rest in your hand if you had not thrown it from you. We observed that the force which was the cause of its changing its condition of rest for one of motion, carried it in the direction of that force, and that its motion was proportionate to the energy exerted in throwing it. We have an illustration of the third law in the fact that the ball reacted upon your hand with a force equal to that which you applied to it. Every action is followed by a reaction of equal force and in an opposite direction. This simple fact, in all its varied applications, accounts for much of the mystery of "occultism."

We have been told that thoughts and feelings react upon ourselves, bringing us love for love, hatred for hatred, that in fact the character of our thoughts and feelings determine what our

environments and our physical condition shall be. Much of the wonder and incredulity which these statements occasion must disappear when we understand our bodies better and the applications of the law of action and reaction.

The vibrations of the brain are always exciting wave motion in the surrounding ether. The human brain is a center of force.

The rates of motion excited by the brain's vibrations are changed by the nature and intensity of thought, will and feeling. This change of motion will be "in the direction of the force impressed and *proportionate to it.*" Strong vibrations of the particles of matter in the nerve centers strike harder blows upon the surrounding ether and set up a corresponding vigorous wave motion. We can *see* the effect of a strong wind upon water waves as compared with that of a light breeze, and should have no difficulty in imagining how the finer forces act upon the invisible but *real* ether, which surrounds every particle of our bodies and extends from them throughout all space.

These waves, we must remember, (as air waves which cause sound,) move away from us in every direction, so that we are in the center

of a sphere of such waves, which extend through the earth and air about us. The earth is a conductor of such waves, as it is of those the effect of whose rate of motion we call electricity. If we wish them to go far and do much work, thought, will and *feeling* must be deep, strong and *powerful.*

If we observe the first law of motion and apply it to the action of our nerve centers, we will be reminded that they will remain in a sluggish state or in a state of harmful activity, until compelled to change that state by "some external force." This may come in the form of stimuli from outside the organism or from some nerve center within it.

Thoughts of a certain character will continue to hold possession of our minds until will, or some other "external force," turns them in a different direction.

Feeling will be dull or unpleasantly active, until thought, will or "some external force" changes that condition. The will continues weak or stubbornly strong, until thought, feeling, or some other forces is brought to bear upon it. A weak will is easily turned, but it requires a strong force to move a stubborn will out of its

condition of stubborness. A strong will is not always a stubborn will, for it may be guided by thought and feeling; but a strong will requires a still stronger force to bend it from its course. The human will is a mighty force, the possibilities of which have only just begun to be realized.

We must remember that we are always in the path of wave motion—that ether and air-waves are constantly beating upon our bodies, and when their various rates of motion are communicated to the brain, through the nerves that connect it with all parts of the body, the result is that of making us *conscious* of something which we call sensation, a recognition of something outside the body and differing from the purely psychical feelings which result from the action of nerve-centers within the organism.

These waves, which are always coming in contact with our bodies, are not always such as to effect any change in the action of the nerve-centers, and hence do not result in consciousness of their presence.

Prof. W. J. Clarke, in an article published in the Chicago "American," said, "Possibly not one of the tens of thousands that saw the De Forest wireless telegraphy exhibit at the

Coliseum, realized that the ether waves passing out from the transmitter were really passing through the bodies of all present."

The ether waves, which the vibrations in the brain cells excite, pass from the brain in spherical waves, as air-waves whose rates of motion result in sound, pass from the vibrating body, and as ether waves whose rates of motion result in electricity, pass from the wireless transmitter.

These latter waves inevitably excite similar vibrations in an apparatus attuned to receive them, as sound, light, and heat-waves excites vibrations in that which their rates of motion are capable of affecting.

It is not only reasonable to suppose that we must regard the ether waves set in motion by the vibrations of our nerve centers, in the same light that we regard those which result in heat, light, sound, and electricity, but it would be very unreasonable to suppose otherwise.

Reflection is a common occurrence in the case of light, heat, and sound-waves, and electricity has been likened to an echo. The voice produces a different effect in different rooms, owing to this reflection of sound-waves. Reinforce-

ment by similar waves acting in like phases, gives the waves greater amplitude and cause the voice to become louder in some rooms than in others. Amplitude is the distance between the extreme positions of a single particle of a wave as it swings in the circle which every particle of a wave must describe as it rises and falls. The greater the amplitude the louder the sound. The intensity of a force is always increased in this way.

All wave-motion must be considered as possessing the same characteristic properties, and we can readily see that the ether-waves, which the vibrations of our nerve centers set in motion, react with equal force according to the law of action and reaction. Not only this, but they will often be reinforced by similar waves in like phases.

The best and surest way to get things going wrong, is to *think* and *feel* that they are going wrong. Just as long as we hold to that state of mind and heart, we are certain to stir up trouble. Experience proves it, and the law of action and reaction makes it inevitable.

If conditions are really those of distressing and overwhelming adversity, to give ourselves

up to a chronic condition of helpless and despairing misery, a wretched attitude of hopeless self pity, is to chain ourselves to the unhappy existence which we abhor.

We must rise out of the mire of difficulties in thought and feeling as well as in desire, before we excite that kind of wave-motion which by its inevitable reaction will bring us back what we send out. Life has been compared to a magician's cup which overflows with that which we put into it. In fact, there is no magic about it; it is simply an illustration of Newton's third law of motion—the law of action and reaction.

If we aim a blow, it must be sure and strong to do the work we require of it. If we desire better and happier conditions, we must desire them with *all* the power we can arouse. Not in a strained and anxious way, but in joyful certainty of reciving that which we desire in *"just the measure of that desire."* This action of the nerve-centers should not be of an overwrought and excited kind; but desire should be firm, strong and *sure.* Will, thought, and feeling should all be brought to bear upon *the nerve-centers of the spinal system.* It is the office of the brain-centers to direct these spinal centers to

act for them, which will be further discussed under the subject of Habit.

It is not difficult for us to be convinced that evil thought and feeling will bring us evil, but we are slow to be *certain* that happy and wholesome thought and feeling will bring us good, notwithstanding our belief in the old saying that "it is a poor rule that won't work both ways."

We must remember that conditions are always changing. Forces are always acting and reacting, resulting in *change*. If we stand shrinking and shuddering amidst these changes, we shall be in a sorry plight, indeed. The fact that these changes are constantly taking place affords us an opportunity to try our powers, and more things in the direction we desire. "Every motion or change of motion is in the direction of the force impressed and is *proportionate to it.*"

The trouble is that we have not realized the power represented by the mechanism of our bodies. We have been looking to someone or something outside of oursleves to do for us what we alone can do for ourselves.

When we once *begin* to act for ourselves, we

see almost at once that we are growing stronger and continue to grow in strength as we continue to use all that we have.

"Disasters come not singly," and so it is with happy conditions—they come flocking to the "center of force," which sends out the right kind of wave-motion to return reinforced by "similar waves in like phases." We are always in the paths of waves, evil and good, as we are in the path of heat, light, and sound-waves.

Happiness will come pouring in abundantly and from unexpected sources when we excite the right kind of action in the spinal nerve-centers. Hope is a power that must bring good; but we must remember that hope which is forlorn and spritiless is not hope at all, but a cheap and utterly worthless imitation.

CHAPTER XIII.

THE HUMAN BODY.

I KNOW of nothing more wonderful than the human body, with its intricate network of nerves and blood vessels, its marvellously constructed digestive apparatus, its muscular tissue, its various organs, each having a special work which it performs, even under the difficulties which ill-health brings about, each tiny cell acting as an individual in maintaining the balance of power which is essential to health, when the nerve centers in command of this extraordinary colony of living cells rule wisely.

Even the hideous bony skeletons is a wonderfully ingenious contrivance, the purpose of which is not only to afford a means of enabling nervous energy to be converted into mechanical energy, but protects the delicate organs.

Dr. R. Hutchinson pays this tribute to the human skin: "The human skin is the most wonderful, the most beautiful, fabric in the

world, and we do not half appreciate its marvellousness. Flexible as silk, resistent as steel, tinted like the petal of a flower, tough as leather, and almost translucent, it is the most superb non-conductor of electricity known. Its vitality is unconquerable, its power of repair almost unlimited. With a vascular mesh capable of containing half the blood in the body, it can adjust itself to almost any extreme of temperature. With nearly three million flushing sweat-glands, it is absolutely self cleaning. Practically nothing can get through the skin; even most of the medicines which are rubbed in and supposed to be absorbed, are volatilized by the heat of the body and inhaled by the lungs, or else *act on the imagination by their color and oder.*"

But the wonders of the skin are not greater than those of the nervous system and the circulation. Every cell of the body depends upon the nervous system for direction and upon the circulation for nourishment; but the circulation itself is dependent upon the nerves which control the action of the heart and blood vessels. Our very breath depends upon the nerves which control the muscles used in respiration.

"The spinal system was the original nervous system, as it is the first to appear in embryonic development." It is in the medulla oblongata that the life forces which began their work in the process of cell division in the original germ cell, continues that work in the human body.

The nerve centers of the spinal system still retain their positions as directors of the movements of every muscle of the body. The higher nerve-centers which evolution has added, are the controlling centers. Each nerve center has its special work to do, and does it in a fixed way, according to a plan of which it knows nothing, though the movements that are purely mechanical and the inevitable result of Habit often have the appearance of being performed under the direction of conscious intelligence.

The cerebrum is well known to be the center of thought activity and the means through which consciousness is effected. The cerebellum, however, is still somewhat of a mystery. It is situated at the back part of the head, below the cerebrum which fills the front and upper part of the skull.

The cerebellum represents a different arrangement of nerve matter from that of the other

nerve-centers, this different arrangement doubtless accounting for the different functions which it exercises. It is evidently the center for the control of the voluntary muscles, since, when it is removed from animals, their control over these muscles is lost, the movements being uncertain and the muscles contracting with less vigor and without purpose.

Now, since it is will that controls the voluntary muscles, it is evident that in removing the cerebellum we have removed the organ through which will acts upon the other nerve-centers, and that this organ is the seat of will, as the cerebrum is the seat of intelligence. There should be, in an organism designed for the use of the soul-powers, a center of action for each, so it is not surprising that we find this to be the case.

It has been shown that will is a form of energy. Every form of energy being the effect of certain rates of motion, which can always be traced to vibrating particles of matter, this rate of motion the effect of which is will, must be traceable to the vibrations of the nerve particles of the cerebellum, as the rate of motion resulting in light is traceable to vibrations of particles of

matter in the sun. Destroy the sun and you have destroyed light; destroy the cerebellum and you have destroyed will.

While light travels in ether waves, will has many "private wires" in the nervous system which convey its rates of motion to the other nerve centers. Will must act in connection with thought or there can be no purpose for action. In fact, the human body is a power-house, with arrangements for converting one form of energy into another with various results. Each form of energy has its center of action. Thought is centered in the cerebrum, will in the cerebellum, the life forces in the medulla oblongata, and the spinal reflex centers afford the means of converting these forces into mechanical energy by causing the muscles to contract and produce movements.

It is not my purpose, in discussing the human body, to give such detailed descriptions of its organs and their uses as can be found in any text book on physiology. It is rather to give such deductions as one may make by comparing facts in physiology and physics.

There is another form of energy which is the result of rates of motion communicated to the

cerebrum by the blood in the arteries, and which is dependent upon the action of the heart. This is the purely psychical feelings. That these feelings are dependant upon the heart's action, its pulsations being conveyed to the brain by the arteries, is shown by the fact that their intensity is increased or diminished by the strength or weakness of the heart's action. What would arouse anger in one man and set his blood bounding, would not in the least disturb the placidity of another, simply because of the difference in the action of his heart.

In cases where the brain is exposed by an accident, resulting in an injury to the skull, pain, anger, or fear have been observed to cause the brain to protrude greatly and to "throb tumultuously in accordance with arterial pulsations."

As in strongly asserting the will, we can *feel* the action in the cerebellum causing the muscles to become tense, so, when feeling is strong, consciousness directs the attention to the heart as its center of action, and assures us that the ancients were right in calling the heart the center of feeling—the home of passions good and evil.

The reflex centers receive stimuli not only from forces without the body but from these centers of force within it. Whatever we think, feel, or will, affects them as afferent stimuli, and so we form habits of thinking, feeling, and willing, as well as of muscular action.

The human body is worthy of our most profound admiration. What is there more wonderful than the human eye, with its marvellous powers of expression, its delicately constructed parts, each with a special work to do in receiving light rays and bringing them to a focus on the retina, where the optic nerve receives the impulses and conveys them to the visual area of the cerebrum?

The wonders of the eye scarcely surpass those of the ear, which is a most remarkable contrivance for receiving, modifying, and transmitting sound. In its inner chamber are certain delicate fibres arranged regularly, so that the largest is at the top and the shortest at the bottom, and coiled two and one-half times around. Physiologists tell us that if this spiral plate could be unrolled and made to stand upright, it would form a beautiful microscopic harp of three thousand strings. If it were possible to strike

the chords, as one can the keyboard of a piano, there could be produced in the mind of the person experimented upon every veriety of tone which the ear can distinguish.

The amazing facility with which the vocal organs produce and modify sounds, must arouse the admiration of every one who contemplates their action. It is only through practice that habit can fix upon these organs the ability to utter 1,500 letters in a minute, each of which requires them to assume a different position. The human voice, with its modulations and its wonderful capacity for communicating thought and feeling, in words, in tones, and in music, is one of our richest possessions. I am sure we do not value or make use of it as much as we ought, to further our own happiness and that of others. It is a mighty power in itself for good or evil.

We hear much about character reading. The character is in no way better expressed than in the tones of the voice. Soft tones are always pleasing—if they are not a shade too soft and indicative of treachery. A good way to cultivate a desirable style of oral expression, is to cultivate thoughts and feelings which it is desirable

to express. It is the struggle of undersirable thoughts and feelings, to find expression, that makes the voice unpleasant. A soft voice which is of the pussy-cat variety, is as unpleasant to the ear that can detect the treachery in it, as are tones that are frankly harsh and irritating.

It is through the human body that soul is enabled to commune with soul. If it is but the garment of that spiritual body which we are told that we possess, it is none the less wonderful, and we should be thankful for the privilege of wearing it, and it should be our desire to grace it rather than to cast it off.

CHAPTER XIV.

THE GREAT LAW OF HABIT.

We idly remark that we are creatures of Habit, and so dismiss the matter from our minds. The vastness of this great truth does not impress us. There is infinitely more in this matter of Habit than we have suspected. It is a great law, one of the primary laws of life.

This question of forming habits is the one question which is of the most vital importance to use, since we are, of necessity, constantly forming habits which are a power for good or evil. A habit is a dominating power which, when in full control, is master of the situation, and so subtly does it gain control of us that we do not realize what a tremendous power it is, until we try to loose ourselves from its grasp. Even then, we do not stop to think what this power is, or the extent to which we are controlled by it. If anyone cares to take an inven-

tory of his habits, he will be amazed at their number and variety.

Habit is one of the few great principles upon which organic life is based. It is through this principle that our bodies have been organized and invested with their superior qualities. It depends for its operation upon the principle of afferent stimuli, centrica action, and efferent response. The sensory or afferent nerves receive impressions, conveying them to the nerve-centers, whose cells respond with a reaction through the efferent motory nerves, causing the muscles to contract and produce certain movements. This, when repeated, soon becomes a Habit, that is, the nerve-centers are trained to respond in a definite way to a definite stimulus, and what was at first a tedious process directed by the brain centers, becomes mechanical, and is performed without effort and often against our wishes. It is the special business of the spinal nerve-centers to relieve the brain centers of effort in maintaining action. All they need is direction from these higher centers, and they soon acquire the habit of acting without consulting their master, the brain, and even stubbornly oppose orders which are contrary to those

which they have been trained to carry out in response to certain afferent stimuli. They will fight for the privilege of causing the old habitual action, whenever the afferent nerves bring them the impulses or stimuli to which they have been accustomed, to respond in a certain way. When the spinal nerve-centers get full control of the situation, the brain centers are apt to let them have their way—because it is easier than to force them to call a halt. They can control these tireless workers and put them to work in a different way—train them to other habits, if they will rouse themselves to a supreme effort; but it is easier to drift and let the old spinal nervous system which, in the earlier stages of evolution, was the only nervous system, take control, as it inevitably must through the law of Habit, when the brain centers have directed it in any course of action. It is always seeking to gain this control in whatever it is directed to do. The motor nerve centers of the brain belong to this spinal system; but the brain centers only direct the movements of the body. Their orders are given to the spinal centers which alone have the power to cause the contraction of the muscles. Since the muscles take their orders from

the spinal centers alone, and since they soon learn to act in response to a certain stimulus in a definite way and constantly grow in power to act even in opposition to any but the most strenuous exertion of the brain-centers, it is apparent that this is a fact which is worthy of careful consideration. The spinal nervous system is not to be trifled with; it is a power that we must reckon with, and which is entitled to our most profound admiration and respect. All our strength lies in the spinal nerve-centers. They are unreasoning dolts, but they perform, unerringly, that which the brain centers train them to do, and have no choice but to do as they are bidden, and constantly grow in power. Without them the brain is powerless to move a muscle; it is as helpless without their support and co-operation as a king deserted by army, navy and parliament. It is that mechanical action of these nerve-centers of the spinal cord, which we call Habit—the tendency to repeat an action, whether mental or physical, which the brain centers begin.

The hopeless drunkard, when he first began to drink, did not, for a moment, imagine that he would ever become so enslaved to the liquor

habit that drinking liquor would be his chief aim in life, and that he would be dragged down to the depths of degradation through this habit. Even in the miserable state into which he has fallen, he does not know to what he really owes his downfall. It is not liquor that has ruined him; it is Habit. He does not understand the mechanism of his body, or know that he has so trained his spinal nerve-centers to respond in a definite way to certain afferent stimuli; that they *must* act in this way and in no other until he trains them into other *habits*. He may curse liquor in all the languages, but until the gets after the real mischief-maker and disarms him, his nerve-centers will continue to respond with the customary action, in response to the afferent stimuli afforded by the sight, or the thought, of liquor, or of any place, or object, or circumstance connected with it. *It is this afferent stimuli that holds us in bondage to Habit.* The spinal nerve-centers *take their orders* from the impulses which come to them through the afferent nerves, when the brain centers teach them to do so; and, until they send them *stronger* stimuli through the nerves connecting them with these centers, which are their servants, they will

continue to sustain any course of action which they have begun.

The spinal nerve-centers, in those verebrates to whom evolution has not granted the higher brain centers, have nothing to do but respond in a fixed way to stimili from forces outside their bodies, and they have learned their lesson so well that a stimulus acts upon them as a spur upon a horse, and they have no choice but to respond in a definite way under the law of Habit. With the addition of the brain centers, their action can, to a certain extent, be controlled. All the voluntary centers can be made to act under the direction of the higher centers.

We have learned at school that "No act performed ends with itself; but *leaves in the nerve-centers the tendency to do the same thing again*"; but the immense significance of this truth has not been made apparent to us. We do not stop to consider that it is to Habit—this "tendency of the nerve-centers to do the same thing again," that we owe the ability to walk, to talk, to perform all the simple and common acts of life, as well as whatever accomplishments we possess; and that, without Habit, we would literally know nothing, do nothing, and be

nothing. "All the possibilities of an education," says the physiologist, "are based upon this principle;" without it, we could only make a beginning at anything, from the simple act of walking to the most difficult accomplishments. The spinal nerve-centers soon take up the work of acting in a fixed way under fixed conditions, and must so act until trained into other habits.

The musician acquires skill only through the power of Habit. It is in this way, alone, that we learn anything whatever. Now, let us consider what this means to us. It will pay us to give the closest attention to this matter of Habit. A power that takes up everything which we begin, and continues it "without rhyme or reason," and grows and grows in power as we encourage it, until it completely dominates us, is a power worth studying. It is not, alone, the drunkard, the cigarette slave, the cocaine fiend, and the opium joint victim, who have need to stand in awe of this tremendous power. Before we revile these unhappy victims of forces which they do not understand, let us determine to what extent we are, ourselves, in bondage to the tyrant, Habit. We can, in fact, trace most of our failures and

afflictions to this prolific source, if we care to take the trouble.

It is to Habit that we owe the truth of the saying, "Practice makes perfect." No slight degree of skill can be attained in any other way. The spinal nerve-centers soon learn to cause definite movements of the muscles, in response to certain afferent stimuli, without any reference to the brain centers, and the musician who, at first, had to think of his music and the movements of his fingers, learns to play the most difficult selections without consciousness of effort. While the brain centers directed every movement, he was but a bungler; but when the spinal centers have acquired the ability to act mechanically, without consulting the brain centers, he has become skilful, and that, which, during practice, was distressing to the listener, Habit has endowed with that charm which is said to "soothe the savage ear." The skilled musician's fingers move as automatically as a pigeon, from which the cerebrum has been removed, smoothes its ruffled feathers with its bill.

But this matter of acquiring skill through Habit does not apply, merely, to music or other accomplishments. *It applies to every act which*

we perform, and this tendency of the nerve-centers to "do the same thing again," is a fact which affects us vitally. We know how easily Habits are formed; but we overlook the fact that most of the acts which we perform, and *all* in which we are at all skilful, are *habitual.* When acts become *Habits,* we need to see to it that they are not of a kind to work us injury. One may form a Habit of over-eating or avariciousness may become such a strong Habit that a miser will starve to death in order to hoard up money. We call it "mania"; but it is only another name for Habit. Habit is an unreasoning power and looks to the brain centers for direction, and they are often irresponsible, weak and incapable, through lack of understanding in regard to their own power, and that of the nerve-centers which they should control, instead of being controlled by them.

It is not so much circumstances or temperament that makes us ill-natured or good-natured, as it is Habit. Anyone can cultivate whatever Habits he desires, if his desire is strong enough, for it is the office of the higher nerve-centers to inhibit or control the lower "centers of force," which act according to direction, and with the

utmost faithfulness and efficiency. They never reply, "I can't," when they receive orders, if their cells are uninjured and the efferent nerves are able to carry their messages to the muscles. They go to work immediately, to bring about the necessary movements with soldierly obedience, and, like the soldier, they obey unquestioningly; "Theirs not to make reply, their not to reason why," and if ordered to carry us "Into the jaws of death—into the mouth of hell," they *obey* as unflinchingly as did the "noble six hundred."

It behooves us, then, to be careful what commissions we give these dauntless soldiers to carry out. The reasoning must be done by the nerve-centers higher in authority. An army with a weak and incapable commander is a menace to the safety of a nation.

The statements now being made in regard to our marvellous powers of achievements, appear to many to be extravagant and ridiculous; but they are supported by physiological facts. No one is less given to romancing than are the physiologists. "Desire," they tell us, "stimulates the motor (brain) centers, which convey the impressions to the spinal centers which stimulate the muscle fibres to contract and produce the

definite movements necessary to gain possession of the thing desired." *"This mode of action cannot be predicted, involves consciousness, and may even admit of considerable delay between the stimulation and the response."* "As in the case of one whose desire is to visit Europe, aroused by books of travel, finds motor completion only *after the lapse of years."*

The above statement (from Martin's "Human Body" which is in use in our public schools) merits the most careful consideration, instead of being lightly passed over. It embodies a world of meaning. This Habit of the spinal centers of responding with *definite movements* in response to stimuli from the higher centers, accounts for much of the mystery of the "subconscious," of which so much is being said. The obedience of the spinal centers to the call of desire is most suggestive. Desire is as much a stimulus to these nerve-centers as is light, electricity, or any other force outside the body; and they must act in response as certainly as, when the hand is placed against a hot stove, the impulses which the afferent nerves carry to the spinal centers, cause them to react through the efferent nerves and produce, by the con-

traction of the muscles, the necessary movement which gives relief. The movements, in the case where the stimulus is afforded by desire, cannot always be so quickly effected; but if desire is strong enough and persistent enough, it holds the nerve-centers to the task of causing *definite movements* until the thing desired is gained. When a desire becomes a *habit,* it is strong enough and persistent enough to be a power that will force the nerve-centers to form plans and carry them out until that desire has been realized. The fact that help comes in unexpected ways and from unexpected sources, seemingly by chance, is due to certain laws of physics which have been discussed in preceding chapters. If desire is fitful and weak, it does not hold the nerve-centers to continued effort, and there can, then, be no definite results. If desire is *strong* and *sure,* results will be attained much sooner than if persistent but lacking in intensity.

It is Habit that does things, whether it be Habit of thought or action, and we grow in power to act and to think by acting and by thinking until those acts and throughts have become Habits.

The slave of an undesirable Habit often says, "If only I had not begun." It is right at the beginning that Habit slowly, but surely, draws us into its meshes. It is a case of "Will you walk into my parlor?" as the spider trapped the unwarry fly, with cajolery and tempting descriptions of the delights awaiting him; and, like the spider, Habit, when we have stupidly entangled ourselves in its web, tauntingly asks, "Will you walk out, Mr. Fly?"

In our ignorance of the action of our nerve-centers, and unheeding the "tendency to do the same thing again," which characterizes them, we allow Habit to grow and grow in power until we are its cringing servitors. The opium fiend will sell his soul for the means of obtaining opium; the drunkard, the food from his children's mouths for a drink if liquor; the habitue of the roller skating rink, the flour which her husband brings into the house, to get money to enable her nerve-centers to execute the "definite movements" to which they have been trained. We are, indeed, "creatures of Habit."

With the beginning of life, Habit begins to take upon itself the management of our affairs,

our actions, our thoughts, and feelings. The brain centers put them at work, and it is their office to continue that work. In no other way can we acquire power either physical or intellectual, and we cannot profitably acquire one and neglect the other, for the body and mind should always maintain a balance of power.

CHAPTER XV.

HABITS OF SELF-CONTROL.

By self-control, is meant the proper inhibiting or controlling of the spinal nerve-centers by the brain-centers, thus permitting the formation of none but desirable habits. We hear of people having "perfect self-control," but the brain centers that can keep these tireless habit-forming centers in "perfect" subjection are wary, indeed. Nowhere is the saying that "Eternal vigilance is the price of power," so well illustrated, as in the operations of the brain in connection with the spinal nervous system.

Always, the spinal system is occupied in gaining power to act independently of the brain, and habits are formed before we are conscious of the power we have delegated to these nerve-centers. Every little act which we perform, they take upon themselves the office of repeating, and we are, after a time, aware that

we have acquired some trifling but undesirable habit. Such little habits as fidgeting nervously with the hair, the clothing, or any object within reach, wrinkling the forehead, biting the nails, etc., are so easily formed that we scarcely think of them as habits, or what a busybody this spinal nervous system is, and how greatly it is in need of guidance. "Nervousness" is simply a lack of self-control, or the lack of self-assertion on the part of the brain centers and the holding in check of the spinal centers. Calmness and the direction of the attention upon the spinal nervous system, with the desire firmly asserted that calmness be maintained, will quiet the nerves and restore self-control. The effect of an attitude upon the activity of the spinal system is surprising. Closing the hands so that the fingers rest firmly against the palms, is a wonderful stimulus to this system when impressing upon it the commissions which we desire it to execute.

The self-possessed person does not allow his spinal nerves to keep his muscles busy performing useless acts. Using W. Hanna Thompson's comparison of the brain centers to the rider, and the spinal system to the horse, the

self-controlled person is the good horseman. At times when self-control is greatly needed, his brain centers will make the horse he is riding leap a ditch or a fence when a nervous rider would be thrown into a panic and commit some grevious blunder. Considering the tendency of the spinal system to get the upper hand, it is imperative that it should be guided with a tight rein.

Habits of some sort are the ruling forces of our lives; but we have a choice as to what those habits shall be. We may form habits of overworking, or of being idle, of always running about, or of being recluses, of fretting or of indolently drifting, of being quarrelsome or spiritless. Always the tendency of the habit-forming nerve-centers is to carry us to extremes in whatever we allow them to undertake. We "get agoing and can't stop," as it seems to us. We hardly know how it is that we do things that we don't want to do and know better than to do, but we think we can't help it. As a matter of fact, we *can* help it. This horse—the spinal system—will carry us in one direction until we check it by turning it into other paths. It is restless and must be always doing

something, if no more than thinking—while we are conscious. If we guide it with uncertain hand, we soon lose control of it and are no longer self-possessed.

Mere idle thinking is weak and easily turned from one conclusion to another. When we read what this writer says, and what another writer says, and follow one course of action to-day and another to-morrow, we are not gaining power or poise, and never can until we *know* that a certain course is right and follow it. The power of the soul to *know* is a magical power in itself. We must not merely think, we must *know,* if we would be strong and resourceful.

Now, we can be certain that habits of some sort rule our lives, and that what those habits are is a matter that calls for serious reflection. Are we using our brain centers to inhibit the spinal system as we ought, or are we allowing them to send the spinal nerve-centers off on desultory or harmful commissions? They will execute them if the latter, and desultory stimuli will only keep them in a state of useless activity, without arriving at any results, satisfactory or otherwise.

If our thoughts are allowed to go "wool-

gathering," our hands and feet to perform useless movements, our lips to utter thoughtless expressions, this soon becomes a habit and results in nothing but wasted energy. We must *make an effort* if we would gain self-control. "Don't start your mouth a-going and go off and leave it," as some one wisely remarks. We can eliminate undesirable habits only be cultivating those which are desirable; for we must form habits or remain inactive. We cannot "live and move and have our being" otherwise than through forming habits. All our acts and thoughts are mere blunders until they have become *habitual.* If it were not for this great law of Habit, we would still be learning to walk. In fact, we would always be trying to learn, and never learning anything. But we must remember that the spinal nerve-centers cannot discriminate between good and bad, and we learn to think and act in ways that do us injury just as readily and become as skilful as in learning desirable accomplishments. We must control our thoughts and feelings, as well as our actions, for they also become habitual and soon get beyond our control if allowed to do so.

The will is the dominant soul-power, and is wont to assert its authority with the unreasoning obstinacy of a tyrant and to reply, when reason tries to dissuade it from an unwise course, "But *I want it!*" The spinal system will be obliged to obey this master and accomplish its purpose, for "Where there's a will, there's a way," but this is not self-control. Will must be guided by both knowledge and feeling. This Triumvirate must act in harmony or there can be no effective self-government or self-control. It is in *the direction of Habit* that our power lies.

If we would cultivate self-control, we can begin in no better way than by overcoming undesirable habits. This implies the cultivation of habits of an opposite kind. The method employed by Dr. Leon Elbert Landone, in training children as Luther Burbank trains plants into new habits of growth, is simply that of breaking up bad habits, whether hereditary or acquired, by ingeniously devising means by which the child is induced to form habits of an opposite kind—substituting constructive for destructive habits. It is impossible for the nerve-centers to maintain habits of both constructive-

ness and destructiveness at the same time, and if the child is cleverly inveigled into forming constructive habits, the destructive habits must of necessity be eliminated. The nerve-centers will soon find that they have another sort of work to perform, and the "tendency to do the same thing again" applies in this case as in all others where the spinal nerve-centers are concerned. In childhood, habits are easily formed, and bad habits are more readily replaced by good ones than in later life. "It is hard to teach an old dog new tricks," but a man is never too old to change his habits if his will is strong enough.

One great reason why so many are chained to unhappy and hopeless conditions, is that they have formed habits which it requires an effort to break away from, and they do not make the effort. The tendency is to do "that which at the time seems the easiest"; and it is always the easiest to allow our nerve-centers to be controlled by the afferent stimuli afforded by surrounding conditions, however undesirable they may be.

The body is both a transmitter and a generator of energy. We are both creators and creat-

ed; for with birth, the brain centers are developed and become generators of energy, which is transmitted from them to the spinal centers; but it is easier to let these nerve-centers have their way than to force them to conform to the dictates of reason, and the result is the haphazard mode of life which is so prevalent.

Habit is the "pull" that brings things good or evil. It is Habit that does things. We are in a position to set it working to bring about whatever conditions we desire. We cannot control external conditions until we control self. We may form habits of bewailing our fate and persist in regarding ourselves as "lone, lorn critters" with whom "everything goes contrary"; and as long as we encourage this attitude of mind and style of conversation, the more certainly will people fall away from us, leaving us lone and lorn, and it is impossible for things to go otherwise than "contrary."

The brain centers of the self-controlled person bring their strongest forces to bear upon the spinal-centers and do not permit them to respond to afferent stimuli that would excite them to cause acts which are undesirable, the

angry retort, the sniveling complaint, the smile that is more unkind than a frown.

One who possesses self-control does and says the right thing at the right time. Poise is another name for self-control, and both mean a balance of power, the nerve-centers performing, in an orderly fashion, the work which nature has given them to do, the higher centers governing the lower centers wisely and firmly, and not allowing their forces to be scattered so that nothing satisfactory can be accomplished.

Since we are always giving Habit something to do, it is important to ascertain what that something is. I know of no better all-round habit than that of maintaining a restful attitude of mind—a balance of power in the nerve-centers, with attention sub-consciously—habitually—fixed upon desirable conditions.

The nervous person does not know how to rest while at work, but wastes his energy in useless activity until exhaustion makes it necessary to rest. Much of our daily work is performed mechanically, that is, from Habit; and the mind should be allowed to dwell upon restful subjects in the meantime, instead of brooding over trouble, fancied or real, and

fretting because of obstacles to the attainment of our ideals.

If the mind is trained to habits of restful attitudes and concentration upon things desirable, our work is performed with much greater ease and without the fatigue which results from habits of worrying about the work to be done, or about something else while at work.

It is a habit of keeping stirred up inside that stirs up trouble for us in the form of sickness, discord, and failure. If we can *keep still inside* we are maintaining that balance which is so essential to health, happiness, and success.

CHAPTER XVI.

HABIT AND DISEASE.

Our familiarity with Habit should, long ago, have suggested to us that symptoms of most diseases are habits. Take a list of symptoms of almost any disease, and there is pretty certain to be at least one among them that can be demonstrated to be a habit, and which is largely responsible for all the rest of the trouble.

The "ancients" believed the cause of disease to be evil spirits, and they were nearer the truth then are the "moderns," who attribute everything to microbes, and take poisons into the system to kill them. It is not evil spirits that dominate us in diseased conditions, but Habit which has assumed control and rules us absolutely. We think of disease as something different from Habit, something to fear and combat blindly, experimenting with knife and poisons. We must go back of the microbes to find the cause of disease; microbes are but one

feature of diseased conditions, and not the *source* of disease.

It is the *source* of disease, as of crime, with which we should concern ourselves, rather than with disease and crime. It is not until the cause has been removed that the effect will cease. We have been too long occupied in dealing with criminals and invalids without seriously considering the source of crime and disease. As long as this source is left in an unchecked state, crime and disease will flourish and increase, and hospitals, jails, surgeons and executioners, will find plenty of victims.

It has been stated that the reason why there is such an increase of degenerates and criminals, is that such a large number of mothers in the cities are addicted to the use of intoxicants and drugs, besides the exciting and nerve-exhausting life which they lead. This is doubtless one great source of crime and disease, habits of taking poisonous drugs or intoxicants to drown trouble and enable the parents of unborn future criminals to endure, unhappy or nerve-destroying conditions of existence, conditions frequently imposed upon them by racial habits. It is not alone in the cities that we find favorable

conditions for breeding criminals. We hear much of the honest farmer and the elevating influence of country life; but many of our most hideous crimes are committed in the country districts. It is not so much locality, as Habit, that is responsible for crime and disease; and not until men and women understand the power which Habit wields and educate their children so that they will rule Habit, instead of being ruled by it, can we hope for the decrease of crime and disease.

The only way we can check "the force of Habit" is by turning it in another direction—giving it something better to do. We have known, in a general way, what Habit will do for us, but we have not felt anything like the reverence and respect due to such a power. We cannot check its action, but we can keep it from doing us harm, by making it work for us instead of against us. It is a power that uplifts or destroys, and it will work indefatigably, unceasingly, at whatever we set it doing.

We have known what Habit does in the case of the skilled pianist, but we have overlooked the important fact that one can become just as skilful in coughing, spitting, or blowing the

nose, as in skating, fencing, or playing the piano. *Whatever* we begin and practice doing, Habit causes us to become more and more skilful in doing, and this includes, of necessity, those acts which we call symptoms of disease. When we have injured the tissues of the body through these Habits, whether of thought or action, we have prepared the way for the ever-ready microbe, but its advent is a *second* step in disease; it is an effect and not a cause.

The symptoms of catarrh are habits, which can be broken up as can any habits, by forming other habits, forgetting everything connected with catarrh or that there is such a word, avoiding afferent stimuli afforded by handkerchiefs, cuspidors, or any place or time when "symptoms" are troublesome. This tendency of the spinal nerve-centers to cause definite movements under stimuli, to which they have been trained to respond, will hold the muscles to their customary work, as certainly as the drunkard is held to his cups.

We must not attempt to *fight* habits, we must eliminate them, by forming other habits, beginning with habits of thought. We must *forget* disease by filling our minds with thoughts of

the happiest and best conditions which it is our desire to find, and our hearts with feelings that everything is as we wish.

Instead of saying and thinking that we have some disease, we must talk and think health, if we would put our nerve-centers at work to produce healthy conditions. As long as we impress upon them that we have a disease and they must keep up a continuance of those acts or conditions which constitute symptoms, they have not only afferent stimuli given them from objects, time, place, etc., outside the body to hold them to their work, but the stimuli from the higher nerve-centers within. Disease, under such conditions, is a foregone conclusion, and the stronger the stimulus from within—the thought-centers—the more inevitably will the spinal centers cause disease.

But let these brain-centers send them a different kind of stimulus, and prohibit them, by their stronger stimulation, from responding to stimuli from outside the body, and Habit goes to work to build up what it has been tearing down. "Speaking wisely, and conservatively," says Dr. Landone, "almost any tissue can be rebuilt."

W. Hanna Thompson, who is a scholar and a physician, and whom I have taken the liberty of quoting frequently, says in regard to asthma, on pages 156 and 157 of "Brain and Personality":

"Now, let the habit of checking the return swing of the pendulum during respiration be contracted, especially in childhood, the habit-forming age, by prolonged coughing as in whooping cough, and there is danger of this bad habit in breathing lasting for years in the form of that wretched disease, asthma."

"Once the normal habits of breathing become deranged, the respiratory center may be at the mercy of a great variety of afferent stimuli which are never perceived in health. Thus, one form of asthma is called 'cat asthma' because the mere entrance of a cat into the room will start the patient wheezing, though wholly ignorant that the animal is near." He relates another instance in which buckwheat flour had the same effect, and says, "Such whimsicalities of the complaint might be multiplied indefinitely, only to illustrate that there is always danger in interfeering with old normal nervous habits."

Now, it is evident that these objects, such as a cat, buckwheat flour, etc., which afford afferent stimuli to the respiratory center, are such as were in some way associated with the habit when it was formed. It should be the work of the asthmatic "patient" to break up his bad habit of breathing by cultivating habits of deep and regular breathing during those periods when afferent stimuli afforded by external objects have not their hold upon him, and to regard that afferent stimuli to which his nerve-centers have so long responded, as something inferior to the higher brain-centers within. As long as the higher nerve-centers permit external stimuli to control the spinal centers, undesirable habits will rule the body. These higher centers must exert their power to inhibit the spinal centers and make them form opposite habits.

Those cures effected by "change of climate" are in reality brought about by *change of habits,* caused by getting away from those objects and conditions which constitute the source of the afferent stimuli which held the nerve-centers to the task of keeping up the symptoms of disease. The patient, or more properly speaking the

slave, of habit, forgets in his new environment those *thoughts* and objects which kept his spinal system busy holding him to disease and gives it something better to do. In cases where change of climate fails to "cure" a disease, the "patient" is unable to get away in thought and feeling from those old conditions, and so the stimuli afforded by new surroundings cannot cause a change in his habits. Habits of thought precede habits of action, and until the "patient's" attention is fixed upon new and happy conditions, habit chains him to the old.

The power of cure lies in the brain-centers. They can control and should control the habit-forming centers, for nature gave them that office. They can send stronger stimuli to the spinal centers, through the "private wires" that connect them, than are given by external objects, if they rouse themselves, or can be roused to exert the power which they hold.

The trouble is, we have been afraid of disease, have regarded it with superstitious dread, neglected to inform ourselves about the mechanism of our bodies, and felt ourselves helpless in the presence of some mystery which, like all

mysteries, has an explanation in natural law.

If we have any symptoms of disease, it should be our business to find out whether or not they are habits, and when we have convinced ourselves that one of more of them are such, we have the means of cure at hand in the higher nerve-centers within our bodies. Habits of thought, more than anything else, hold the spinal system to diseased conditions, and afferent stimuli from surrounding objects and conditions furnish the spinal nerve-centers with all the other impulses which they need to make them keep up the symptoms.

Any object connected with the habit of constant spitting, a symptom of catarrh, will *cause* the accumulation in the throat as certainly as the presence of a cat will bring on an attack of "act asthma" wheezing. A cuspidor will draw a person afflicted with catarrh, like a magnet, if it has been associated with the habit of spitting.

The fact that one is going to bed at night or just rising in the morning, if catarrh has been allowed to be troublesome at such times, will make it troublesome by affording the afferent stimuli to which it has been the custom of the

nerve-centers to respond. There are times of the year when a disease is expected to put in an appearance, or when afferent stimuli from atmospheric conditions revive old habits. Time, place, objects, thought, will and feeling, all tend to cause habits which we call symptoms of disease. The cure is—Habit put to a better use. Will, thought, and feeling should inhibit the habit-forming nerve-centers, and if new scenes, objects, and conditions can be substituted for the old, their task will be easier, for there will be none of the former influences in the way of afferent stimuli to contend with. When a patient is cured and returns to the old afferent influences connected with the formation of the habits which are the symptoms of disease, it is not uncommon for those symptoms to return. If he could realize the power of this afferent stimuli of old associations upon his nerve-centers, the patient would understand the situation, and could, if the will was strong enough, control his spinal system through throught and feeling so that one would *get out of the habit* of responding to surrounding influences. Afferent stimuli from *within* is superior to the afferent stimuli from *without* the body,

and it is to this fact we must look for cures, rather than to supplementing injurious habits which we call "symptoms," with the worse habit of swallowing drugs.

CHAPTER XVII.

HABITS OF THOUGHT.

"Sow a thought and reap an act; sow an act and reap a Habit."

When in great distress of mind, people sometimes say, "If I could only stop thinking! It is this thinking that is driving me to distraction." There is but one way to stop thinking of things that distress us, and that is to think of something else. We can control our thoughts and feeling if the desire is strong enough; but if we allow Habit to keep up a certain rate of vibration in the brain-centers, which we have taught it to sustain, it will exert its usual strong power over us, and we feel that we cannot help being governed by distressing thoughts. It is, in fact, just like any other habit, and can be broken in the same way, by giving attention to the formation of habits of an opposite kind.

People often hold to a wretched mental attitude through a sense of duty. If misfortune

overtakes us, it has so long been the custom to mourn, that it has become a sort of religion, and it is considered still, by many to be a mark of high character to hash over all the misery that can be laid hold of, and serve it up on every possible occasion. This sort of philosophy is on the wane, however, and the prevalence of the cultivation of habits of thought that are a power in bringing about happy conditions, promises much for the future. Habits of thought are always having their effects upon our lives—for good or ill. We have need to stand in awe of the power of thought, when it becomes a habit, and habit is always getting control of our thoughts as of our actions.

As an illustration, there was a woman who, though old, had everything to make her life pleasant and useful. She had money—she might have had friends who would have loved her if she had *made herself lovable.* But she shut herself up within herself, looked with suspicion and distrust upon those with whom she was asociated, gave no love to any creature, allowed such habits of thought to rule her, gave herself up to the control of "ugly spells," and allowed these habits to grow on her until they

controlled her absolutely, that is, she became raving mad. Her ugly spells developed into the periodical ravings of a maniac. This was nothing in the world but Habit. She had no knowledge of the force of the power which she allowed to dominate her, or to what extremes it could carry her. In the case of any insane person, when insanity is not the result of accidental injury to the brain, the insanity can be traced to habits of thought. He has let his mind *dwell* upon a certain thought or train of thought, until habit will allow him to think of nothing else, and delusions become to him realities, the one idea overshadowing all others.

If we are in an unhappy and seemingly hopeless position, and deplore the fact that we can do nothing but think, and imagine that thinking is a mere trifle or a nerve-racking necessity, we are making the biggest kind of a mistake. If we can *think* and *feel* we have the strongest kind of a power with which to lift ourselves out of our distress into the happiness which we desire. If we allow these wonderful thoughts and feelings to dwell upon misery and wretchedness, we are directing Habit to hold us to such conditions, and Habit always works out

that which it is directed to do. If we desire happy conditions, we must cultivate habits of thought that are in harmony with happy conditions. We deceive ourselves if we imagine for a moment that we can hold to the old thought-habits of despondency and misery, and have the power we thus direct, working for anything but ruin and trouble. The more we think and feel that everything is working against us, the harder the forces we are unconsciously guiding, will work to make the picture real. We must change our attitude of mind and heart if we would rise out of our unhappy position. Before we can change external conditions, we must change internal conditions, and the external will adjust itself to correspond.

We cannot expect to bring about great changes immediately, any more than a skilled pianist can *at once* learn to play difficult music; but we can *begin* to make changes and see results, just as in learning to play the piano we *grow* in power and see results that encourage us to continue. If the desire is not strong enough to hold the nerve-centers to their work of practicing the "definite movements" which lead to the end in view, they give their atten-

tion to the formation of other habits in response to stronger stimuli.

We can *begin* to make changes in our conditions *at once.* They may be ever so slight, but if we can make a *beginning*—and we can—we can always *go on,* if the desire is strong enough, and grow in power with practice, as does the pianist. It is the same action of the nerve-centers in both cases, and what applies to the pianist, applies to us in acquiring skill, whatever may be our desire.

To give up to conditions and influences is to be lost. When we begin by overcoming some little difficulty or habit of thought, we have begun to *gain power* and can always go on and grow in power. When we have formed a habit of overcoming, we have set a force at work which can carry us out of any condition into any condition.

"What things soever ye desire when ye pray, *believe that ye receive them* and *ye shall have them,*" the Bible tells us, and supplements the announcement with the laconic and suggestive assertion that "Faith without works is dead." The explanation of those facts, as already

shown, is based upon facts in physics and physiology.

If we desire happiness, we must *thrill* with the certainty that happiness is ours. It is this thrilling with misery and agony of spirit that excites the rates of motion which will surround us with miserable conditions; and if this is a *habit,* no other conditions are possible. Even if external conditions change, and we think, for a time, that we have found happiness, the old *habit* of unhappiness will camp on our trail, like a nemesis, and we can shake it off only by thrilling with *joy* and *health* and the *certainty of success* until we have formed a habit of thinking and feeling that everything is working together for good.

As I have said, we can always *begin* to make changes in our surroundings. It is this *beginning* that is all important. There is always some little thing we can do, and as we study how to improve our condition, we will find means at hand which we would never have thought of, if we had not made the small beginning which seemed too trifling to be of any consequence. It may have been a change in the arrangement of the rooms and the burning of

some "ornamental" rubbish, the presence of which acted upon our nerve-centers as a cat in a case of "cat asthma" to hold us to old habits of thought. We may have ignorantly been treasuring some symbol of former sorrow from a mistaken sense of duty, whose presence called up sorrowful thoughts. There can be no greater folly. Happiness is our right and privilege, as well as our duty.

Objects associated with suffering draw us into experiencing suffering. I can understand the meaning of the rosary and the influence which it must exert upon those who have long been associated with it, to hold them to habits of uplifting thought. Any object which holds us to habits of happy and ennobling thought, is one to be treasured; while an object which calls up undesirable habits of thought is to be avoided as a positive menace. These objects associated with habits of any sort, whether of thought or action, act upon the nerve-centers as afferent stimuli which excites them to continue such habits. They send impulses through the afferent nerves to the nerve-centers as certainly as sound waves strike upon the ear and produce an agitation of the auditory nerve which conveys these

rates to the brain, rendering us conscious of that which we call sound.

Hereditary tendencies are the effects impressed upon the organism by habits handed down in this way, perhaps for many generations. It may be the tendency to contract a disease, or habits of intoxication, or it may be a habit of thieving, as in the case of a kleptomaniac. These tendencies can always be overcome like any habit if they are recognized in their true character.

And so, all this hideous outpouring of crime and disease is the work of our old acquaintance Habit, who is only waiting for the proper guidance to work as diligently and faithfully for health, happiness, and prosperity.

CHAPTER XVIII.

ATTENTION AND HABIT.

ATTENTION is the switch by means of which we may set Habit moving upon any track we wish. When we fix the attention upon any object or purpose, Habit works to secure for us that object or to further that purpose. Any condition upon which the attention is fixed, Habit *must* work to bring about.

It is apparent, therefore, that it is highly important how we manage this switch. We may sidetrack this great power and leave it to waste its energy in useless trivialities; we may set it moving upon a track which will carry us into the land of our dreams, or we may choose the wrong track and meet with wreck and ruin.

We should study how to fix the attention upon that which is most desirable. This power of concentration is much talked of and its value is widely recoginzed, but the "reason why" is overlooked. It has long been known that if we

would learn anything whatever, we must give our attention to that which we wish to learn. It is only through attention that we can gain any knowledge, or master any art. The reason why has been known to be that Habit takes up the process we begin, and gains control, the spinal system relieving the brain of attending to details, and leaving it free to still further direct the power of Habit, which is more than equal to any demands that can be made upon it. It has long been known that it is through this means alone that we attain any degree of proficiency in anything, and yet the immensity of this truth has too often, and for too long, escaped us.

Humanity is in the bondage of Habit to such an extent that crime and disease are alarmingly prevalent. This is not surprising when we observe the extent to which attention is fixed upon crime and disease, and remember that in learning anything we must give it our attention until we think and act mechanically—from habit—and thus become skilful. When we give our attention to thoughts of disease or crime, we are learning to become diseased or to become criminals. If such thoughts and feelings are allowed to become a habit, the spinal system will

work out, as it always does, a realization of that state or condition upon which the attention is fixed. It will lead us into manifesting symptoms of disease until those symptoms become habits. Attention fixed upon crime will lead to crime, in the same way and by the same natural process by which attention fixed upon music will result in musical ability—by leading to such acts as will develop it. We say of some people that they cannot learn music. It is for the reason that they are not sufficiently interested to give it their attention.

Habit first works in imagination that which it afterwards causes to become real. It is only through Habit that we possess the power of imagination. It is only in this way that we can store up knowledge through memory and the association of ideas and facts presented to the consciousness.

We have an idea, attention is fixed upon that idea, imagination pictures results, and the same power that acts first in fancy, causes us to form plans and find means to work out those plans. Great musicians, great inventors, great artists, great criminals become "great" in their chosen professions for the reason that their whole at-

tention is fixed upon that which most interests them, and Habit "does the rest."

If attention is allowed to wander, no progress can be made in anything we undertake. On the other hand, we can always make progress in anything by holding the attention upon it; and the more intense and persistent the concentration, the greater the results.

We should form a habit of thinking and feeling that all things are working together to bring about the conditions which we desire—conditions of health, happiness, and success, and that by doing all that it is in our power to do *in the present,* more power will come to us, as we need it, to take each succeeding step. Thus, "the future will be the best possible, if we make the present the best possible."

Imagination is a faculty which should be cultivated. It is the designer, while Habit is the builder. No effective building can be done without careful designing. Since Habit always builds what the imagination designs, it is important what those designs are. We should be careful that they are such as we would wish to see become realities. If attention is vacillating and uncertain, the imagination can do little

effective designing, and the power of habit is side-tracked.

Both words and objects are of great value in fixing the attention. The words Hark! Look! Listen! Remember! all fix the attention and place all our faculties in a listening attitude.

Much has been said of late about "going into the silence." This is nothing more or less than placing the mind in an attitude of the most profound attention; becoming absolutely still and listening, not to external sounds, but to the silent and powerful forces at work within us. We find in this silent communion with the great forces which make up the sum of our strength, a renewal of energy—a balance of power.

If we feel that our nerves are in an unsettled state, we should not neglect to restore that balance in the nerve-centers which this fixing of attention upon restful conditions can bring about. This stillness is a more effective prayer than is any noisy outpouring of words that awaken no deep emotions.

When our attention is fixed upon care, and anxiety disturbs the balance within the nerve-centers, we lead a miserable existence and hold ourselves to miserable conditions. We waste our

energy in useless fretting because it has become a habit more than because there is any real need of it. When we can forget trivial annoyances and fix our attention upon some high and worthy purpose, we have made the right beginning, and by doing all we know how to do at the present time, we grow (through the law of habit) in knowledge and in power.

We have *feared* to fix our attention upon the best and highest desire of our hearts, for the reason that we have been brought up on such sayings as, "Don't expect too much, or you will be disappointed," and in the usual manner of expecting, this is true. "We get what we desire, and in *just the measure of that desire.*" If we expect in a half-hearted and fearful way, or in spasmodic fits of overwrought emotions, we are not controlling the spinal nerve-centers in a manner which will cause them to work steadily and effectively, to enable us to realize our desires. A firm and steady determination, unshaken by failures, will hold the nerve-centers to the task of forming and carrying out plans, until the end we have in view is reached.

Petty cares and annoyances will lose their power to distress us when we *fix* our attention

upon the best and happiest conditions the mind can picture. We have *feared* to set our minds upon high ideals; but when we have assured ourselves that the realization of our desires rests upon a physiological basis, and not upon fancy, and that *desire* is a nerve stimulus as much as is light, a force to hold the nerve-centers to the office of planning and executing until the desire is realized, we need not fear to aim as high as our desire suggests.

When we fix our attention upon the best and happiest conditions which our minds can picture, smaller achievements fall in behind and seem to come our way of themselves, as we cultivate the habit of expecting the best instead of the worst.

We should not make the mistake of speaking or thinking of disease. If we would be well and strong we must let healthy conditions occupy our attention. There are people who have formed a pernicious habit of detailing the symptoms of diseases. This should not be tolerated. Attention is too precious a gift to be so degraded. We should *forget* such conditions as are undesirable and give our *attention* to the realization of our fondest hopes.

CHAPTER XIX.

SUGGESTION AND HABIT.

NOTWITHSTANDING the fact that the power of suggestion is becoming widely recognized, and auto-suggestion and hypnotic suggestion are being used in effecting cures and reformations, dangerous suggestions are still flaunted in our faces at every turn. Crimes are discussed in detail under glowing headlines, and advertisements suggesting diseases are given prominent places in the newspapers.

These suggestions tend to fix attention upon disease and crime and help to educate people in these undesirable lines. A newspaper article casually mentions that the reason why so many women commit suicide by jumping off bridges, is that the idea is suggested to them by hearing and reading of others doing so. Let an idea of this kind get hold upon a mind already weakened by misery and despondency, and unless the attention is directed into other channels by other

and stronger suggestions, the spinal nerve-centers will force the muscles into carrying out the suggestion.

These suicide clubs,—what has caused the formation of such hideous organizations, but suggestions of this sort? If every child, every person could be made to realize the danger of harboring harmful suggestions, and the power they exert in influencing the nerve-centers whose business it is to see to it that the muscles execute the "definite movements" necessary to make the picture real, crime and disease would find a master in the superior power of the brain-centers. This power can direct the attention from any suggestion that menances our peace and happiness, and give the spinal system suggestions of health, happiness, and success, which these nerve-centers will work as persistently to carry out. When the brain-centers are aware of the danger, and of their power, harmful suggestions will fall upon barren ground. As it is, the minds of the majority of people afford them favorable conditions of development.

To have the system fortified against disease it is necessary to have the attention fixed upon healthy and happy conditions, and the mind and

heart filled with thoughts and feelings of a buoyant and uplifting nature. When the mind is happily occupied and the muscles are healthfully employed, the system sustaining a normal balance of nerve-power, there will be no room for disease to secure a foothold.

It is appalling to contemplate the fruitfulness of the soil upon which harmful suggestions are being so profusely scattered—systems weakened by insufficient food, by habitually overtaxing the nerves in the rush and excitement of modern life, the effort to sustain "appearances" and keep the pace set by society at any cost to health and peace of mind. Already the slaves of Habit, and not knowing how to make it serve instead of controlling them, "the masses" are an easy prey to suggestions of disease and crime. Habits of overtaxing the nerves are followed by drug and liquor habits, as a means of affording temporary relief, regardless of the fact that the result is to still further injure and enslave the body, a frightful mistake which could be avoided if the power of suggestion and its relation to Habit were better understood.

Scolding, fretting, worrying, soon become

habits and keep the nerve-centers busy carrying out these suggestions that stir up trouble.

The only natural way to relieve overwrought nerves is through rest. Many think of resting as purely muscular, and, while placing the body in a restful attitude, allow the mind to go on worrying over cares and perplexities. It is impossible to rest the body while the mind is in a turmoil. We know this and yet we go on thinking, thinking—from Habit—of the very things we should *forget* if we would rest.

We can control our thoughts. If Habit has been holding us to wearying thoughts, we must put those thoughts out of our minds. There is but one way to do this, and that is by substituting thoughts of an opposite nature, until Habit, which adapts itself readily to changes, takes up and continues the kind of thought we find most restful and delightful.

Repeating words which suggest repose will soon quiet a disturbed mind and place it in a restful attitude. The word "rest," repeated mentally, is a valuable suggestion to restore the balance in the nerve-centers, and to fix attention (which is the office of suggestion), upon that which we desire to possess.

As long as suggestion furnished by thought feeling fixes attention upon trouble and unhappy conditions, there can be no rest until sleep overcomes this unreasonable consciousness and restores the balance of power. The body is recharged with sufficient energy to enable us to go on worrying and exhausting the new supply as we had done before.

This is a poor use to make of this wonderful life-energy. How gladly would the forces we command leap to the task of making the blood bound with buoyant courage and felicity, and fill every breath with the sweet fragrance of the joy of living, if only they were given the right suggestions.

We should cultivate a habit of resting while at work, instead of exhausting our energy through wearying thought. There can be no such thing as nervous prostration where restful suggestions are *habitual.* Auto-suggestion is the most valuable that can be given, for the conscious will is then in control, as it should be. Suggestions given to subjects who are hypnotized place their nerve-centers under the control, not of their own will, but of that of another person; and while these suggestions may be of a nature

to improve the subject's condition in some respects, it tends to weaken the conscious will.

The old fashion of displaying some motto which suggests desirable conditions is founded upon the power of suggestion. If health and happiness could be as widely advertised as are disease, misery, and evil, the result would be to reverse the tide that follows in the wake of these baleful suggestions. If people were as quick to believe in and to magnify goodness as they are to suspect and magnify evil, goodness would increase. If we discussed the best, instead of the worst, qualities of those whom we meet, and gave more praise and less blame, we would be acting more wisely.

Any beautiful or desirable trait of character is capable of cultivation, and any unworthy trait, whether hereditary or acquired, may be blotted out. Traits of character are but habits, and habits have in them wonderful possibilities, such possibilities that they are always a menace or a power for good. Habit always acts upon suggestions given by thought and feeling, and causes mental pictures to become realities.

Gaboriau describes his favorite detective, Lecoq, as having been, in his youth, in the em-

ploy of an astronomer; and relates how he astonished that learned gentleman by disclosing to him certain plans, by means of which he could commit crimes and escape detection. His employer dismissed him from his service with the advice that he apply for a position at police headquarters, as there was but one of two occupations for which he was fitted; and to escape being a thief, it was necessary for him to become a thief-hunter.

It does not always require words to furnish suggestions, and words are not suggestions, unless they serve to fix attention upon the ideas which they represent. It doesn't matter how often we look at an inspiring motto, if the meaning it is intended to convey makes no impression upon us.

An attitude of despondency will call up despondent thoughts and feelings, and set the nerve-centers working to bring about unhappy conditions. Closing the hands firmly while *desiring* anything is a strong suggestion to the nerve-centers to bring about a realization of that desire. It is an atitude which suggests *possession,* and that is the sort of suggestion the nerve-centers need to enable them to act so that we may

possess that which we desire. Suggestions of want will hold them to maintaining conditions of want.

Suggestions of disease should not be tolerated. The very names of diseases are suggestions, if allowed to make a strong impression upon the mind. "The most prolific source of disease," says a prominent physician, "is the careless discussion of its symptoms." It is a hopeful sign that the power of evil suggestions is being better understood, and that suggestions of health, happiness, and prosperity, are supplanting them to a greater extent than ever before.

If such suggestions can be made to take root in the minds of the many wretched creatures that are being born with no heritage other than that of poverty, disease, and crime, into homes already crowded with the victims of this endless tragedy, they have in them the germs of a power that can lift these hopeless wretches out of their bondage to Habit, and bring this hideous tragedy to an end.

CHAPTER XX.

THE WHITE PLAGUE, A BUGABOO.

Ask the churchmen what they most need to help them to save souls, and they reply, "Money; we can't get money."

Ask the doctors what they most need to effect cures, and they make the same reply. "Give us so many millions," they say "and we will rid New York City of tuberculosis."

But the church people are nearer the truth when they sing, "Salvation's *free* for you and me." The salvation of both soul and body is *free.* We each have a gold mine inside of us; but it has got to be *worked* to show results. It is the "Kingdom of God," which Christ said was *"within us."* It is the power to *create* through that wonderful mechanism, the human nervous system, such conditions, mental and physical, as we desire.

Looked upon from the point of view which a clear understanding of the law of Habit gives

us, "the great white plague" is perceived to be a child's bugaboo—a companion of the terrible giant who made Jack o' the Bean stalk tremble in his hiding-place, by announcing with that terrible oath, "Fe, fi, fo, fum!" that he "smelled the blood of an Englishman."

In those rare cases where tuberculosis affects all the tissues of the body, the lungs last of all, the condition is doubthless due to habits of thought which are responsible for most if not all "insiduous diseases," and no amount of cod liver oil, fresh air, etc., can change the condition while the mind is kept in an unhealthy state. We cannot allow the mind to be constantly distressed or agitated, and the nerves kept at a high tension, and escape disastrous results of some sort; and symptoms of disease, upon which Habit goes to work with its accustomed vigor, are the most probable consequences.

The same power that works to do the mischief can be made to affect a cure. We must simply form the habit of holding the attention upon restful and healthy conditions. We are their masters of the power which Habit represents and have set it to work to build up health tissue.

Miss Christine Brown, of Roxbury, Mass.,

has originated a new health cult which bases its cures upon "the sweet melodies and seductive strains of music." This is an excellent idea. Anything which can win the attention away from disease and suffering, is putting the nerve-centers at work in the right direction to produce healthful conditions. This lady selects such music as refers to nature, to the open air, the sky, the world of growing things, and carefully refrains from religious selections, or anything that can cause melancholy or antagonistic feelings. This is a step in the right direction, but it is only *one* step. The patient must be made to realize the necessity of holding his attention upon happy and wholesome conditions, and that by doing so and *in no other way,* can be hope to get away from disease.

"If people tell you that the sick can be cured without faith, don't believe them," says the leader of the Emmanuel movement. "Don't surround the sick with the atmosphere of death. No doubt, a good many die because their friends, by their manner, show that they expect them to die, and the sick ones do not want to cause any disappointment."

I think that in this statement is summed up

most of the philosophy of cure, and that it is the recognition of these facts, rather than to the fresh air which their patients received, that Dr. Worcester and his followers have been able to cure twenty-five per cent. of the cases of tuberculosis which they have treated in the last five years. To say that the sick should not be surrounded with an atmosphere of death, implies the opposite. They should be surrounded with an atmosphere of health and buoyant life. It should be impressed upon their minds that they must cure themselves; that the same power, Habit, which, without knowing it, they are allowing to rule them, and drag them down, can be made to lift them up, and all that anyone can do for them is to help them to help themselves. They do not need to go away among strangers for a change of climate to do this. All they have to do is to change their habits, beginning with habits of thought, *forget* disease, fix their attention upon the most wholesome and happy conditions; and, of course, fresh air, proper food, and ordinary sanitary conditions are expected to assist wholesome mental conditions.

But it is not the fresh air that cures, nor is

it change of climate; it is the getting away from old afferent stimuli to which the spinal nerve-centers will respond until stronger stimuli reaches them from the brain centers.

The most common form of consumption, that which affects the lungs, is the greatest menace, since it is so widespread and is constantly increasing. This begins with a "slight but persistent cough." The "consumptive" is not alarmed, and feels that there is nothing the matter with him,—and there isn't. He is simply contracting a habit of coughing, and, like the toper, in the beginning, it does not alarm him, for he does not think what a subtle and immensely strong power Habit is. The "consumptive" does not, of course, attribute his hacking cough to Habit. He thinks it a necessity to relieve the unpleasant sensation in the lungs by coughing. That sensation acts upon the spinal nerve-centers as afferent stimuli, to which they soon learn to respond with the regularity of clockwork in causing that action of the muscles which results in a cough. The one who is forming the habit of injuring his lung tissue in this way does not dream that it is simply a habit, and that he can control his

spinal system and prevent its responding to this afferent stimuli, as in the case of any other habit, until it ceases to be affected by the troublesome sensation, the cause of which will disappear, if not kept busy supplying afferent stimuli, through the power of Habit.

His friends become anxious, and, as the habit grows, they drag out that hideous bugaboo, the White Plauge, to frighten him, and induce him to "do something." But what to do, is the question. "Incurable" is a pernicious suggestion associated with this "disease." At expense which cannot be afforded, perhaps, he is sent away to some distant place, alone, miserable and forlorn, wearing the livery of the king of bugaboos, and not in the least suspecting that his troublesome cough is a habit of which it is possible to "break" himself. It is no wonder that he dies—just as was expected of him. He coudn't well do otherwise under the circumstances. He has become an expert cougher and so destroys his lung tissues by this harmful and utterly useless practice, without suspecting that he has the power to stop it by forming habits that will build up his lung tissue.

I know of one case in which a man who was

a supposed victim of the white plague, was obliged to keep from coughing over night in order not to disturb a sick woman who occupied an adjoining room. At first, he thought he must cough, as he had been in the *habit* of doing, for most of the night. This tyrant tried in every way, as it always does, to cause his muscles to execute the customary movements, in response to the afferent stimuli afforded by the matter accumulating in the lungs. Holding the air in his lungs longer than in ordinary respiration, relieved him, and finally morning came and he had not coughed. This set him thinking that it was possible for him to stop coughing, and having got the idea into his head, that it could be done, he broke himself of the habit of coughing and *got well.*

It is Habit that assumes the form of an "evil spirit" and forces us into continuing the symptoms of diseases. There is a story told of a bicyclist who, when he was learning to ride, invariably collided with a certain telegraph pole. No matter how much room there was on either side of it, he invariably ran against it. His attention was fixed upon this telegraph pole, through fear of colliding with it, and,

whatever the attention is fixed upon, muscular action will work to bring about.

On one occasion, he passed the pole before mounting his wheel, but as he was still thinking of it, the wheel made a complete circuit and bumped into the object upon which his attention was fixed.

When the bicyclist has learned to ride with ease, his spinal nerve-centers have complete charge of his muscles in controlling them in the movements necessary to avoid objects, maintain balance, etc. He rides mechanically. Habit having assumed control, he performs unconsciously feats that were impossible while his brain-centers were blunderingly directing the movements of his muscles. The same law (Habit) which made his nerve-centers guide his muscles, so that his wheel ran into objects as he *feared* it would—this fear furnishing the afferent stimuli which excited them to action,—becomes the bicyclist's best friend when he has *trained* his nerve-centers to respond in a definite way to other stimuli.

And so it is with the "consumptive." The same power that is destroying him can be made to cure him—and there is no other cure. Not-

withstanding all the efforts made to save him, his fate is, after all, in his own hands, and the first step towards recovery is the right mental attitude. He must not merely hope, he must *know,* that he can save himself. He must make Habit work for him, instead of against him, just as the bicyclist does. His practice will be of a different sort, but he must *practice* holding right mental conditions, break up the habit of coughing, and not allow his friends to frighten him to death with their long faces and pernicious suggestions.

I once heard a very sensible young woman to whom someone in a moment of imbecility had suggested consumption, say, "I'll never have consumption of the lungs, for *if I wanted to cough, I wouldn't.*" There is enough force in this emphatic statement, and the spirit back of it, to successfully combat any disease.

CHAPTER XXI.

THE MYSTERY OF SLEEP.

SLEEP has ever been one of the great mysteries of life. The desire for sleep has been properly classed among the appetites. We crave sleep as we crave food, for the maintainance of life.

D'Artaignan, Dumas' famous hero, was wont to remind his lackey that "He who sleeps, dines," when funds were low and the larder empty; and the faithful Planchette, to whom his master was a paragon of wisdom and valor, went to sleep, accordingly. Hours of ordinary resting will not refresh the body so much as will a few minutes of that mysterious unconsciousness which we call sleep—dreamless sleep.

In cases where an injury has exposed the brain to view, it has been observed that in dreamless sleep it is motionless, that dreams agitate it in proportion to their vividness, and

that, when awake, the motion is still greater. When excited by pain or anger, it protrudes greatly, and "throbs tumultuously, in accordance with arterial pulsations." The inference is that while in a state of activity, (which always accompanies consciousness), the greater supply of blood which is necessary to any organ when its activity is increased, causes the protrusion referred to.

In dreamless sleep, less blood is carried to the brain, and the brain itself is motionless, so far as the eye can discern. Consciousness *disappears* with this disappearance of brain activity. Where does it go? We can answer, Yankee fashion, with another question. Where does any form of energy go when it disappears? Consciousness being the result of rates of motion traceable to vibrations of brain matter, and being "a specific stimulus to nerve matter just as light and sound are," must be a form of energy. The same explanation must then be given for its disapearance, as is given for the disappearance of light and sound, namely "interference," that "leading characteristic property of wave-motion."

Consciousness disappears with the cessation

of brain activity and reappears with its renewal.

The question arises, why is this brain activity temporarily suspended with a regularity that marks it as being governed by Law, and how is it brought about? Now, there are but a few great laws according to which the process which support life and development are carried on, processes which are all controlled through the nervous system.

The principal of "afferent stimuli," centric action, and "efferent response," is the first, and the law of Habit, the tendency of the nerve-centers to report and act in response to the afferent stimulus which calls for it, is the second and most important. To these is added a third law, through which the higher nerve-centers inhibit or control the lower.

During consciousness, the brain centers inhibit the lower spinal centers and keep them busy executing their orders. This spinal system being the original nervous system, was not formerly required to labor at the command of any but afferent stimuli from sources outside the organism, and this new stimuli, from higher nerve-centers, is a new and exacting master

which not only demands greater exertions but requires a large proportion of the blood to be sent to the brain while it is active.

The spinal system had been in the *habit* of controlling the body without interference from higher nerve-centers, which send it such distractingly, complicated commissions to work out, that it is sometimes years before the definite movements can be executed that will bring about desired results.

W. Hanna Thompson compares the spinal system to a riderless horse previous to the addition of the brain-centers, and this addition supplies the rider. This new rider puts the hitherto care-free horse through a variety of unaccustomed paces which tax its strength and also demands a share of its rations.

The author of "Brain and Personality" concludes that in sleep the rider voluntarily dismounts at regular intervals to rest and to give the horse a chance to rest. Now, the fact is, these higher nerve-centers do not have exclusive control of the nerves of the body. The horse is stronger than its rider, and if that rider does not dismount and give it needed rest, it will take the bit in its teeth and *throw*

him off. The life-forces are stronger than the brain-forces and they demand the liberty to which Habit has accustomed them, at such times as there is need that a *balance of power* should be restored. The energy of the organism, considered as a whole, depends upon this sustaining of a balance of power. The vital organs cannot continue to work at the command of the life-forces, unless their cells are supplied, through the regular action of the processes of the circulation of blood and air, with the nourishment which they require.

While consciousness is in control of the voluntary muscles, the regularity of breathing and circulation is constantly being disturbed. Excitement, labor, all the varied emotions and responsibilities which this consciousness brings with it, disarranges the habitual regularity of the life-processes, and this *unbalancing* of power results in fatigue.

Observe the deep and regular breathing of a healthy sleeper. The old spinal nervous system has claimed its own. The brain centers are quiet, more blood can now be used in supplying the organs upon whose action life depends. The horse has, perhaps, thrown its

masterful rider who would not willing dismount, and is browsing peacefully by the wayside, as in the days when the organism knew of no higher nerve-centers. The life-forces have a work to do which they cannot successfully carry out, if hampered too greatly by interference from the troublesome and mischievous forces coming from the brain centers, and so the law of inhibition enables them to take complete control of the body at times when afferent stimuli, in the form of feelings of fatigue, reach the vital nerve-centers.

When we go to sleep voluntarily, we gradually stop thinking. One by one the brain centers are quieted, and we gradually lose consciousness of external objects and conditions. We fix attention upon one purpose, repose,—oblivion. If *attention* is given to this one purpose, there can be no such thing as insomnia. In cases of troublesome wakefulness, the difficulty is that attention is allowed to wander or the mind to dwell upon thoughts that hold the attention from the purpose of repose. This can soon become a Habit, and that is what is called insomnia. It can be overcome by forming the habit of fixing attention upon that

which we desire the spinal nerve-centers to bring about, namely, sleep.

But sleep does not always refresh us. Wearied with the cares and excitements of the day, we lie down to sleep—"to sleep, perchance to dream; aye, there's the rub." Our brain areas still hold to the movements which agitate them, and consciousness will not then be wholly obliterated. There is a seeming reality about dreamland which the impossible absurity of much that it holds cannot destroy, and there has always been more or less meaning attached to dreams. The fact that a dream is supposed to possess significance, makes it significant, and if it makes a strong enough impression upon the mind to become a suggestion, it may prove prophetic. As an illustration, a young man of good character, in the town of Chandler, Indiana, allowed a dream to so dwell upon his mind that he finally shot the girl who broke her engagement with him, and also the man whom she preferred to him, afterwards shooting himself,—all just as he had dreamed of doing. I am glad to see that the newspaper article which recounts this tragedy dwells at some length upon the danger of allowing harmful sugges-

tions to direct the activity of the nervous system. There is nothing like the attention paid to this important subject that it deserves. A dream, or a thought, can never become a suggestion unless we allow it to make a strong impression upon us.

Before going to sleep, the mind should be occupied with restful and happy thoughts, and thus gradually drift into oblivion—"the death of each day's life."

In embryonic developments, the life-forces, through the spinal system, are in full control of the organism. The brain centers are yet dormant, and with birth only their activities begin. Always, in the early stages of development, the human body is held down to the old fixed life-habits that mark the earlier stages of evolution. The evolution of a single human organism, from a germ cell, which to all appearances is precisely like that which develops into an onion, is typical of the evolution of this complicated organism from the lowest forms of life through the successive additions of new faculties. The faculty of consciousness is an added burden to the life-forces and they do not readily yield to the new conditions. An infant,

therefore, sleeps a large part of the time. The spinal centers gradually become accustomed to this new habit of responding to stimuli from nerve-centers within the body, but it is only for a time that it yields to this demand from the brain centers, and it claims full control at stated intervals.

Children require more sleep than grown people, for the reason that the life-forces are still actively engaged in building up the organism, and, through the law of inhibition, hold the power to assume control as needed when fatigue stimulates them and the brain-centers are obliged to revert to their original state of inactivity, and cease making their demands upon the spinal system for service and nourishment.

The fact that some people need more sleep than others is due to the greater demands upon the spinal system from the brain-centers, through anxiety, excitement, or any other unbalancing power, or it may be that sleeping a great deal has become a habit. We sometimes hear it said, that the more we sleep the more we want to. This implies habit.

Sleep is not due to fatigue alone, except that fatigue is the stimulus which warns the spinal

system that an unbalancing of power in the nerve-centers demand that it assume control and restore balance. It is anxiety and excitement, more than work, that disturbes this balance and results in fatigue. A restful attitude of mind serves to maintain balance, but consciousness is a new and disturbing element, at best, which the spinal system cannot tolerate for long at a time.

Mental disturbance calls the blood away from the vital organs where it is needed, and uses it to sustain an activity in the brain-centers, which is not only utterly useless, but harmful in its results. When the brain makes a demand upon the body for a larger supply of blood it should be for the purpose of acting for the good of the body, and not for its injury. The spinal system will endure this troublesome interference and demand upon its activities and food-supply, for a limited time only.

The life-forces have their work to do, and when the spinal system is too greatly hampered by brain activity, they have the power to throw off their yoke and act unhindered in the old habitual way, as in the earlier stages of evolution.

CHAPTER XXII.

OUR BROTHER, THE BEAST.

THERE are reasoners who have been at much pains to try to show that the personality of man is of an entirely different character from that of the beast; if, indeed, the beast may be said to possess that something which we call personality. They are, in fact, inclined to the opinion that the beast has no personality, but is a sort of living mechanical device over which man has "dominion." I confess I fail to see the force of their reasoning.

Anyone who has been much associated with domestic animals must recognize the fact that each possesses an individuality of its own. There are no two exactly alike in every respect, any more than two human beings are alike in every respect, and for the same reason, namely, that each possesses a somewhat different organism, though the general plan may be the same.

The beast has a different *function* in the

universe from that of man, and fulfills this mission, on the whole, better than man fulfills his. But evolution has fixed upon man greater responsibilities and a wider field of action, with the gift of a more highly perfected organism. We are told by some authorities that the convolutions in the brain of man are somewhat deeper and more numerous than in the brains of the lower animals; by others that the difference between the brain of a chimpanzee and that of a man is so slight as to be of no importance, yet one is a beast and the other a man. This close resemblance between the brains of the chimpanzee and man does not destroy the fact that man, as an animal, is in a class by himself. No one could mistake a chimpanzee for a man, although there is a greater similarity between them than between man and any other animal. Yet, there is a marked difference between them, nevertheless, and this difference is the "last straw" which evolution has added, and which gives to man a wider comprehension and a correspondingly greater power.

It is in this possession of a greater degree of consciousness that man is superior to his brother, the beast, and it is in the use he makes

of this high power that he becomes higher than the ordinary man or lower than the lowest of the beasts. What beast can cause the misery and suffering that man can cause? I need not cite such examples as the infamous Nero. There are countless instances where man has so degraded the power of consciousness that he has become a despicable object—a blot upon the fair fame of nature, and beside whom the tiger in his jungle is a noble animal.

The beast knows all that he needs to know to fill the office allotted to him by nature, and has a language sufficient for his needs. His consciousness does not permit him to reach out beyond his environments or to reason to any but a limited extent. That the more intelligent of the beasts do reason, however, there is plenty of evidence to show.

The desires of the beasts are confined to self-preservation and the preservation of the species. There nerve-centers are habituated, through heredity, to respond in a definite way to afferent stimuli, and these "instinctive" acts constitute a large part of their lives. The beast does not hunger for knowledge, for he is conscious of little beyond his personal wants. Still, I have

seen in the eyes of an intelligent dog a look of fixed attention—a desire to know, to understand, the subject of the conversation he listened to. Failing, he would lie down contentedly and forget about it, but, for the time, there was a *desire* for a wider comprehension. The desire to know is the leading feature of man's constitution. His broader consciousness only gives him glimpses of the immensity of that which he does not, and never can, comprehend. His boasted superiority is, after all, but a step in advance of his brother, the beast. Evolution has yet much to accomplish in developing an organism that shall give a full and complete consciousness.

Were it not for all the recorded knowledge that men have accumulated through centuries, and handed down from generation to generation, our minds to-day would be but barren wastes, and consciousness would offer us little that it does not offer the beast and our savage brother,—the hard necessity of sustaining life under difficulties. To many civilized men and women it means little more, indeed; but even an ignorant person to-day, knows much that the wisest men of ancient times never dreamed of.

There is a growing distaste for some of the savage customs which Habit has fixed upon man's organism, that indicates an advance toward a higher and more perfect existence. It is becoming repulsive to man to kill his brother, the beast, and devour his flesh. Slowly, it is dawning upon us, that it is a barbarous custom, but one step removed from cannibalism. Yet, we cannot, at once, outgrow this habit, to which carniverous animals have so long been accustomed, and man is, notwithstanding his boasted right to the exclusive possession of an immortal soul—a carniverous animal. I have beheld the pitiful sepctacle of an ignorant and vicious man lording it over a kind and faithful dog—kicking and abusing him to show his "superiority." Such a man is painfully conscious of his inferiority as a man, and makes the most of every opportunity to show his superiority over the beast.

The horse is, perhaps, man's best friend among the beasts, and the one to suffer most from his enslavement to that superior being. If he has a kind master, he is fortunate, but the chance of his being sold into slavery to one who regards him as a machine, devoid of feeling,

and existing only for man's convenience, is always a probability.

Anyone who will take the trouble to study animal nature will find these creatures, our brothers, responsive to love and kindness, and often more appreciative than is his fellowman.

My dog will tremble with excitement and wretchedness when harshly spoken to, and feels most acutely every intonation that betrays censure. His sensitive *soul* is keenly alive to even a look of reproach or unkindness, and a smile wins from him loving and joyous response.

Some genius has estimated the number of millions of dogs in the world, and how many times each dog wags his tail in a day, and regrets that some Edison has not been found to make use of this wasted energy. As a matter of fact, it is not wasted energy. When a dog wags his tail, it is a sure sign that he is happy, and happiness is a power for good, whether it radiates from a dog or from any other creature.

If you have a dog, encourage him to wag his tail. It is energy well expended.

There has been a good deal said about the danger of "germs" from association with the

household cat, and poor pussy has been branded as a menace to health; but the love we give and receive from these dear creatures more than counterbalances the effect of "germs."

The household pets, the dog and cat, become more intelligent if treated as one would treat children, and, like young children, they understand much that they cannot express. There is no animal capable of greater devotion than the dog.

The lower animals are even more than man creatures of habit; for man has the power of adaptation, and can form new habits with much greater readiness. The dog's devotion to his master is too well known to need mention here; but it is the sudden interruption of habits of long and loving association that sometimes impels a dog to seek his master's grave and die upon it. It is a serious matter to revolutionize habits. Sudden changes of habits of long standing, cannot be made without suffering and sometimes danger. Man realizes this in his own case, and should know and remember that the lower animals are, even to a greater extent, bound by this great law of nature.

Yet, this superior creature, man, engrossed in

his own affairs, does not often stop to consider the suffering he is inflicting upon the animals over whom he has "dominion." He will, perhaps, sit before a comfortable fire on a cold winter night, and deny admittance to his dog and cat—who are only beasts, and if they are suffering, they are powerless to help themselves, and haven't any souls or any such troublesome adjuncts to confront him before a bar of judgment, which he professes to believe in, and before which he will stand at some remote period in the future, which is so remote and altogether obscure that it doesn't trouble him over much.

But that man or woman is laboring under a delusion who imagines it possible to inflict cruelty and suffering upon helpless animals with impunity. Every throb of suffering reacts injuriously upon the one who causes it, after the fashion of the boomerang, or as a ball thrown against a wall rebounds in the direction of the one who throws it. It is a law of nature, and cannot be made to bend to the power of gold, as human laws often are.

It doesn't in the least matter whether the creature we cause to suffer is a human being or

his brother, the beast; the action of suffering is the same, and produces the same effect under the law. The person who abuses helpless animals is a degraded and miserable creature. He may be a Sabbath-school superintendent and relate his "experience" at prayer meeting, and be proud of his "immortal soul"; but he is a degraded and miserable creature, nevertheless.

As to this question of souls—the only way we have of recognizing the presence of a soul, is by the physical manifestation of its powers, and our brother, the beast, has every indication of soul-life which we can claim. His feelings are acute, his will may be just as strong, but his physical mechanism is such that his intelligence has greater limitations, and his will has not the power of achievement, which greater intelligence would give to it. His mind is also "a little spark of the Almighty," and if ours burns with a brighter radiance, that radiance should be given to brighten the dimmer consciousness of our brother, the beast.

CHAPTER XXIII.

THE POWER OF EXPRESSION.

WHAT do we not owe to the power of expression? What wonders can exceed it? In what varied ways the soul seeks to give expression to that which it knows and feels! "Out of the fullness of the heart the mouth speaketh," but there are times when the heart is so full that words, our common mode of expression, fail to meet the soul's requirements, and we can only say with Tennyson,

> "I would that my tongue could utter
> The thoughts that arise in me."

The *power* of speech—who shall measure it, or tell how much it enhances the value of life? Upon it depends all those achievements, the joys, the possibilities, that make man a superior being. Without it, he would have made no progress beyond that of the lower animals. The human voice with its modifications, which

constitute speech, is one of our choicest possessions. Even our thoughts depend upon some form of speech, and it has been said, "We think because we speak." We seldom realize to what extent our thoughts are governed by the power of speech.

The vocal organs can acquire (through habit) marvellous skill in articulation, uttering 1,500 distinct sounds, each requiring them to assume a different position in one minute. We do not value that wonderful gift, the voice, as it deserves. It is not always our words, but the tone in which they are uttered, that convey the most meaning. It is important that we should cultivate those tones in speaking which affect us most agreeably. One may become habituated to the use of harsh and unpleasant tones without realizing how offensive it is, or the wearing effect it has upon the nerves—not only his own, but those of the people with whom he is associated. A nagging, scolding person seldom thinks of the harrowing effect of his rasping tones—as well as words—upon the nervous systems of those who must listen to him.

A scolding woman who attributes her irrita-

bility to her physical condition, doesn't dream that her physical condition is deranged through the effect upon her nervous system of this *habit* of scolding. And the effect of the *tones*—the sounds, is as injurious as is that of the disturbing thought which the words convey. The constant jarring effect upon the nerves is certain to make more trouble, and can destroy none. It is not only an utterly useless habit, but one which inevitably works for some mischievious purpose.

This habit must be treated like any other, and to break away from it, necessitates the formation of habits of an opposite nature. Assuming well-modulated and pleasing tones of voice will at once have a restful effect upon the nerves.

It is the misfortune of the nervous system to be easily affected by anything which tends to destroy harmony, and all our energies are dependent upon the condition of the nervous system. If we allow ourselves to give expression to discordant thoughts and feelings, we are fixing upon ourselves a habit which will result in some physical ailment.

On the other hand, the expression of har-

monious feeling will create the feeling itself, and when it becomes a habit, will remove diseased conditions brought about by discordant habits of thought and expression. There is nothing imaginary about this. We may be certain that a persistent gnawing, nagging, distressing feeling and its constant expression, will result in some physical ailment, and it doesn't require much penetration to see that opposite conditions will produce opposite effects. There is a saying, "Actions speak louder than words," which holds much meaning; and silence is sometimes more expressive than speech.

To give expression to anger is easier at times than to restrain the feeling that struggles for expression; but to restrain is to gain power; while to allow it to expend itself in wild expression, is to scatter our forces and weaken our capabilities.

Then, how often do we neglect to give expression to feelings of love and kindness, expecting them to be understood, as indeed they often are; for wonderful as is the power of speech, it is by no means our only mode of expression.

Gestures are so much a part of speech that

often they convey more meaning than words themselves. A public speaker who stands like a statue while delivering an address, would be a curiosity, and his words must be eloquent, indeed, to impress an audience. It is natural, in giving expression to our feelings and thoughts, to make gestures. This mode of expression is especially noticeable in children and in those in whom feeling is strong.

A shrug of the shoulders, a turn of the head, a lifting of the eyebrows, may express volumes; but the eye conveys silently, the soul's messages as no words have power to do. The mysterious powers of expression possessed by the human eye, are nothing short of marvellous. A face may be ever so plain and unattractive, but if it is illumined by eyes that are bright with love and enthusiasm, it is a beautiful face; yet the message which the eye speaks may not be true. The eye, as well as the lips, may speak falsely. A man may "smile and smile, and be a villian"; and the innocent, angel face may be nothing but a masque after all.

But, to the shrewd observer, the eye is a good interpreter of the soul that looks out from it, and discloses its varied moods; it is dimmed

with tears of sorrow; it beams with joy; it flashes out scorn or anger; it grows deep and tender with the wondrous light of love; it gleams with determination, sparkles with mirth or mockery, stares unkindly, narrows cunningly, glows with demoniacal rage and hatred, and dilates with terror. All the feelings which the soul experiences are mirrowed in the eyes. Always the soul-powers seek to find expression,—to be converted into other forms of energy.

To some, dancing best expresses the desire of the soul for action; to others music, and, as the nightingale, they "breathe out their souls in song." Others can best give expression to their soul-powers by painting the dream pictures that fill their minds. One may have the soul of an artist and yet paint no pictures. There are many ways in which those artistic feelings find expression. Others find in mechanics or inventions the best outlet for soul-energy. All this variety is needed, and nature has provided that each of us shall possess some "little spark of genius" that may be fanned into a flame.

Poetry is sometimes more expressive than prose. Rhythm is one of the basic principles of nature. The sing-song tone which children

adopt in reading illustrates this principle, as does the poetic language of the American Indian.

Poetry and music have ever been associated, though not always advantageously.

The modern popular song is a money-maker, rather than a literary or musical gem. It soon serves its purpose and is forgotten, while songs that have the power to stir the hearts of all men never lose their charm. What Frenchman does not thrill at the sound of the Marseillaise, and where is there a heart that does not grow tender in response to the perfect rendition of some sweeet old ballad, or swell with appreciation of a splendid musical interpretation of Tennyson's "Break, break, break?"

But there are poems that lose their intensity of feeling through musical expression. "Jesus, lover of my soul" is a beautiful hymn when well rendered, but it does not give a perfect interpretation of the meaning which the poem contains. It is the cry of a soul stricken unto death. What music can express the feeling which occasioned that despairing cry?

"Jesus! lover of my soul!
Let me to thy boson fly!"

or the agony of the entreaty?

"Hide me! oh, my Saviour, hide,
Till the storms of life are past!"

None but a clever actor, or a soul wounded unto death, could give correct utterance to the words,

"Other refuge have I none!
Hangs my helpless soul on thee!
Leave—oh, leave me not alone!
Still support and comfort me!"

or express the agony and terrors of the appeal,

"Cover my defenceless head,
With the shelter of thy wing!"

The intensity of feeling which the poem holds, finds no expression in the drawling, sing-song utterance given it in "meetin',"

"Cov-er my-y de-e-fence-less head,
with—the—shel-ter of thy-y wing."

CHAPTER XXIV.

PROGRESSION AND RETROGRESSION.

PROGRESSION is always succeeded by retrogression. Always there is a going forward and a falling back, with yet an onward progress. Nations rise to the height of power and sink again into obscurity, but still the knowledge and the power of the world advances. The whirlwind's devastating, onward progress cannot last forever; it must expend its energy under the law that governs it, and become inert. Life must be followed by death, joy by sorrow,—and the reverse. There is no continual onward propress without retrogression to inhibit or control it. Each particle of a wave that rises and falls moves in a circle, illustrating the principle of cycles, which obtains in the universe.

It will be difficult to convince man that there is no purpose in the universe, notwithstanding the strong argument in favor of the proposition which has recently been advanced. It has been

said that a man can find proof to support any opinion which he is determined to hold. The fact that "man like other animals is but a part of the universe and wholly subject to the rules that he discovers in that universe," as G. T Wrench observes in "The Grammar of Life," does not prove his further assertion that "man and his species, as a part of the universe also, have no ultimate aim or purpose."

Inquisite writers ask, "What is your purpose in life?" The author of "The Grammar of Life" replies, "There is no purpose in the universe." But he says again, "The purpose of man cannot be considered in terms of eternity."

Man cannot expect to maintain one unbroken chain of conscious purpose throughout eternity, since such a continuity of purpose implies a conscious connection between his present state of existence and that which preceded it. But we are, nevertheless, consicous of purpose. If there were no purpose in the universe, the word would convey no idea to our minds. We know our own purposes, and we recognize this quality as a necessary attribute of mind. Mind is evidenced in all the activities of nature, and where

there is mind there is purpose. That there are "rules" to which man is obliged to conform, as G. T. Wrench asserts, is an evidence of purpose.

Mind must achieve its purposes under uniform laws, in all its varied activities. If there were no purpose, the universe would be chaotic, instead of being, as this author says, "eternal, and in a constant state of transition, being composed of an eternal series of cycles." More than this, if there were no purpose, there would be no universe.

That we cannot progress eternally without a corresponding retrogression, need give us no uneasiness. The laws under which we exist are such that we need not fear for the outcome of that which nature has in charge. Man is evolving; we are working to better not only our own condition but the condition of future generations. We are moving on toward a happier state of consciousness. Men have outgrown the practice of enslaving their fellow men, to all but a very limited extent; and while the beast is still an object of commerce, there are indications that for him also, enslavement may become a thing of the past. Machinery is relieving both men and horses of much hard

labor, and the great cattle ranches of the west are giving place to small farms. There are even those who are disposed to grant to the beast the same right to immortality that man can claim.

We are told that, in the course of time, the earth will be in such a condition that man cannot exist upon it, but that before that time the species will have become extinct.

Nature has so provided for her creatures that there is always a source of supply to meet their wants. When one thing fails, another is found to take its place. The end of one thing is the beginning of another. There are no jumping off places without something upon which to alight. The mind of man—that which he is conscious of as his most valued possession,—is not to be daunted by any fearsome prophecies of annihilated worlds. It knows that it is above all transitions and cannot be destroyed by them; that, "it is better to die nobly than to live ignominiously and meanly." This indomitable mind replies to all suggestions of disaster, "I but lay down my life to take it up again under other conditions."

The question of immortality has ever been

of the greatest interest to man, and belief in a continued existence after death has ever been characteristic of the human race. This belief has been so shrouded in superstition that the visions of a future existence, which the mind of man has conjured up, have been more or less grotesque and determined by the peculiar characters and habits of the people from which they have sprung.

Science and religion are now more tolerant of each other than they have ever been, and are meeting the great questions of life and immortality upon common ground. This is an age in which superstition is giving place to reason, and the religion of love is supplanting the bigotry and intolerance so prominent in the histories of religious creeds.

When the church is not afraid to allow men to use their reasoning powers, lest they arrive at some conclusion which differs from those which it desires them to hold, it is a sign of progression in the right direction. If we undertake the task of making the universe adjust itself to our particular ideas of what it ought to be, we have undertaken more than we can

carry out. We have got to face facts as they are—not as we wish them to be.

It sounds good to hear such statements as the following from a churchman—Dr. Worcester: "I believe," he says, "that the church has erred in addressing itself almost exclusively to the normal, the well, the happy, and the rich, those persons, innocent and good, and has forgotten that the object of Jesus Christ in his church, was to continue his compassion for the poor, the sick, and the abnormal. The old idea that the church exists for the benefit of its members is getting played out. We will never save the world in that way. The old idea of the ministerial life is changing. The minister seemed to think that his whole duty was to care for his health, read and go to the pulpit clothed with majesty and thunder. That too is getting played out. People don't want majesty and thunder. We ought to recognize our congregations as fellow-laborers. We are like a family united in one ideal."

When the church devotes its energies to practical, instead of to theoretical, Christianity, and relaxes from its hedgehog attitude, its power and usefulness will be extended. It has been

objected that the Emmanuel movement is only intended to relieve nervous disorders and cases where there isn't much the matter anyhow and leave the "old chronic cases" to the doctors. It would be interesting to know how many "old chronic cases" the doctors are successful in curing.

While the church is making this hopeful progress, science is reaching out its hand to religion and is endeavoring to find good and sufficient reasons upon which to base a belief in immortality.

A learned physicist and electrician, E. Fournier D'Albe, B.Sc., A.R.C.Sc., has just published a book entitled "New Light on Immortality," in which he shows that the soul really does have an existence apart from the body in which it is immersed, and from which it departs at death. This soul-body, he says, is composed of psychomeres corresponding to the cells of the physical body, and is, like the physical body, subject to natural laws and confined to "psychic region" within the atmosphere.

Supposing this fact to have been established, it does not prove immortality—an eternal ex-

istence with no cessation of conscious personality; it would simply prove that we must pass through another cycle of existence when we have completed this.

And so we move in what seems to us "Life's devious labyrinthian way" completing the circle of our lives, as the wave particle moves in its little circle, illustrating again the great principles of cycles and wave motion—a rising and a falling back into that from which we sprung and from which we are ever closely allied—the universal mind.

CHAPTER XXV.

THE BUSINESS OF LIVING.

"To simply think of the accumulation of energy within yourself will, *if you are in a calm state,* cause your energy to become stronger and stronger, until you feel that you are full of living powers. This method will also remove every condition of weariness as well as threatened symptons of every description. If you do not feel well, fill your system with new energy, and you will, even in a few minutes, feel like a new being."

I am indebted to Christian D. Larson for the pleasure of repeating the above inspiring truth; for it is a true story, and, as they say in the food advertisements, "There's a Reason."

We are becoming acquainted with the fact that our nerve-centers are "centers of force," and that the greatest problem which confronts us is that of using them intelligently. That wonderful power-house, the human body, to-

gether with its subtle inner forces, represent the capital with which we begin the business of living—a business in which we are all perforce engaged,—and it rests with us whether that business shall be profitable or otherwise. We may waste our capital, like the saloon-keeper who drinks up all his liquors and quits business, or we may increase our supply, if we attend strictly to business and do not squander our resources in wild speculation. A successful business man studies his business, enters into it with enthusiasm, and takes advantage of every opportunity to increase his capital. Excitement will sometimes enable a man to achieve much, and so, indeed, will "plunging"; but it is the cool, calculating man of business who can be relied upon to win out and *hold* out.

Now, there is nothing unreasonable or speculative about this method of increasing our capital—our supply of energy. We all recognize the difference in power represented by the man who "loses his head" and the one who remains calm in trying situations. This *calmness* is the first step toward securing that *balance of power* in the nerve-centers, which is the real secret of

this accumulation of energy. "In calmness is strength" is equivalent to saying, "In union is strength," for calmness is an attitude of consciousness in which the nerve-centers act in unison. It is a case of "a long pull, and a strong pull, and a pull all together," and when the nerve-centers act in this way, and the attention is fixed upon the accumulation of energy within the system, the achievement of that upon which the attention is fixed is inevitable. Were the attention directed to some other purpose, the "centers of force" within, would, in this calm and forceful attitude of the consciousness, work as inevitably to secure other results.

It will *pay* us to calmly consider the situation in which we find ourselves in this business of living, and, if there is a simple and reasonable method of increasing our capital, we want to know it and to use it.

It is important to keep in mind the fact that the body, though the grosser part of our capital, is an indispensable part of it, and should be valued accordingly. The forces which we represent and control are dependent upon the body for their effectiveness. Whether, in a subsequent existence, we can dispense with the

physical body, is a matter which does not confront us in the business of living this life which we now experience. In this life, which is all of which we have any certain knowledge, the human body plays a mighty important part, and we cannot afford to neglect and despise it.

It is through the "definite movements" which the nerve-centers cause, that we are enabled to realize our desires. This habitual tendency of the nerve-centers to cause "definite movements," for the purpose of securing those objects or conditions upon which the attention is fixed, is the most important principle which is associated with the business of living. It is one which it is of the utmost importance that we should understand, since all our thoughts and acts are based upon it. One thought leads to others, for the purpose of securing results, as one act leads to others, all tending toward the accomplishment of some purpose. We may not be able to execute the necessary movements to bring about desired conditions at once; but a first step can always be taken, and from that we can go on until we ultimately attain that upon which the attention is fixed. "Events, however great or

sudden," says Dr. Draper, "are consequences of preparations long ago made."

We are always making preparations for the future, whether we realize it or not. It is only by making the most of the opportunities offered us by the present that we can make the future what we desire. We all desire happiness, and it is our right to possess it; but we must know how to claim it, and not confuse it with selfish pleasure. As men fail in prosperity because they do what seems to require the least effort at the time, so they fail in happiness because they do what seems to afford the most pleasure at the time, without regard to consequences.

It is when we act in accordance with natural laws that nature adds her strength to ours, and we are strong, indeed; but ignorantly or stubbornly to oppose those laws is to suffer confusion and defeat. A rebellious, antagonistic attitude of mind and heart will surely make us trouble, and will not allow us to rise out of our unhappy condition.

Sincerity is a quality indispensible to good business policy. No one trusts the insincere, and the good business man always keeps his credit good. Deceitful people may fancy them-

selves clever, but they really deceive no one so much as they deceive themselves. A hypocrite is to humanity what a "brilliant Congo gem" "given free with a two dollar order, is to the world's jewels." "If falsehood," says some daring free thinker, "gives us more pleasure than truth, by all means let us be false." Again, selfish pleasure is confused with genuine happiness, which is a thing as different as the Grand Canyon is different from an ordinary ravine. To be false-hearted is to be despicable, and we cannot be happy while despising ourselves. Human laws should conform with natural laws, though they do not always do so; and there are many complications in this business of living which tax our strength and ability to judge of the right course of action; but we can be very sure that truth and honor are valuable possessions which we cannot afford to sell at any price.

Weakness and vacillation accomplish nothing; but a strong, determined purpose, steadily maintained, holds the nerve-centers to their work of achievement until that purpose is accomplished.

We cannot afford to be discouraged when

things do not come our way when we expect them to do so. It is often when we are not expecting them that desired changes come. To maintain an anxious attitude of mind is to delay events. This fact was long ago recognized and expressed in the old saying, "The watched pot never boils." If we are anxiously watching for results and repining at their delay, we are not maintaining that balance of power which is necessary to achievement. We must forget undesirable conditions and fill ourselves to overflowing with the consciousness of the best. This consciousness, it must be remembered, is a form of energy, as much a nerve stimulus as light or sound; and, while we are conscious, it is important what the nature of that consciousness is; for it is a power which we must reckon with in this matter of living, and which is Nature's most princely gift to us. Let us not be swine before whom such a pearl is cast.

That felicity of consciousness—the bouyancy of spirit noticeable in children and all young animals,—should not be allowed to deteriorate with the passing of years. There is no reason why we may not keep full of this wonderful life-energy which may, at all times, be had for

the asking. It is poor business policy to dissipate our energies in senseless extravagance—to force our bodies to labor under the greatest disadvantages, and then employ surgeons, at often ruinous cost, to mutilate them.

The "accumulation of energy" is a delightful process—again the road to happiness lies through pleasant places. We may rest while we work, and so need not become exhausted or even weary. Not only our bodily powers will thus be strengthened, but our soul-powers will continually become stronger—powers that reach out beyond present conditions, and that lead to greater achievements, greater happiness, greater success. This accumulation of energy, coupled with strong desire, will cause unlooked-for improvements in our lives, and we must not fail to keep liberally supplied with it, if we would have power to achieve, power to possess, power to enjoy.

The limitless Universal Energy is the bank in which our capital is deposited; and it is one which never fails to respond generously to the demands upon it when we make them in accordance with Nature's laws.

This business of living is one which offers us

unlimited possibilities, magnificent opportunities, and delightful experiences; instead of affording nothing, as it is too often regarded, but the poor privilege of growing up, and growing old, and dying.

THE END.

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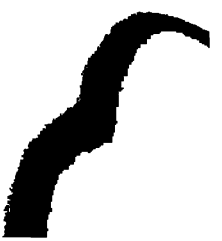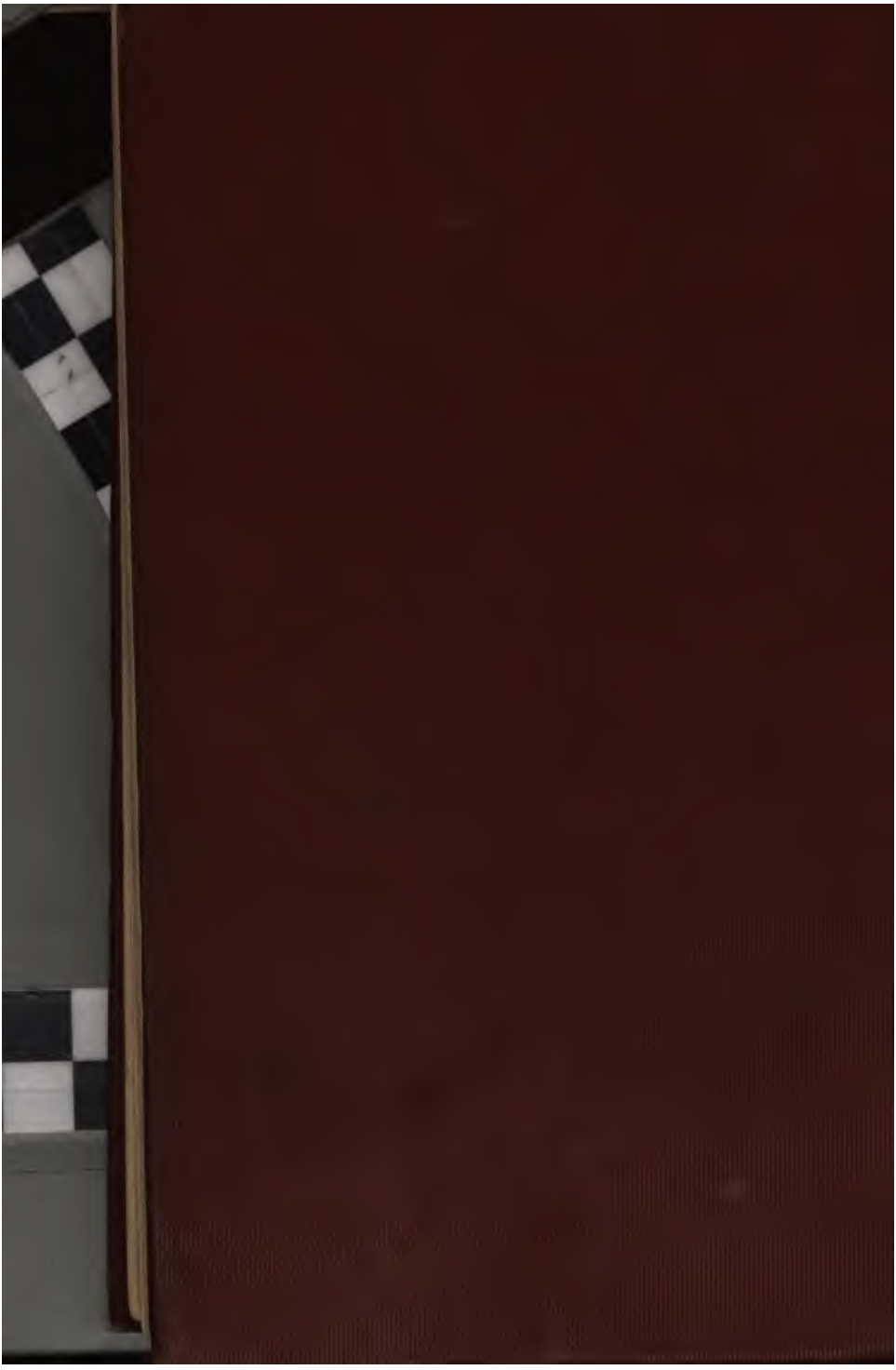
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